SRI VISHNU SAHASARANAMA STOTRAM

Sanskrit, Transliteration and English Translation



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MEDITATION ON VISHNU

शुक्लाम्बरधरं विष्णुं शशिवर्णम् चतुर्भुजम्।
प्रसन्नवदनम् ध्यायेत् सर्वविघ्नोपशान्तये ॥१॥

śuklāṁbaradharaṁ viṣṇuṁ śaśivarṇaṁ caturbhujam |
prasannavadanaṁ dhyāyet sarvavighnōpaśāṁtaye || 1 ||

Dressed in white you are,
Oh, all pervading one,
And glowing with the colour of moon.
With four arms, you are, the all knowing one
I meditate on your ever-smiling face,
And pray, Remove all obstacles on my way.

यस्य द्विरदवक्त्राद्याः पारिषद्याः परश्शतम्।
विघ्नं निघ्नन्ति सततं विष्वक्सेनं तमाश्रये ॥२॥

yasya dviradavaktrādyāḥ pāriṣadyāḥ paraḥ śatam |
vighnaṁ nighnanti satataṁ viṣvakasenaṁ tamāśraye || 2 ||

The elephant faced one along with his innumerable attendants, Would always remove obstacles as we depend on Vishvaksena.

व्यासं वसिष्ठनप्तारं शक्तेः पौत्रमकल्मषम्।
पराशरात्मजं वन्दे शुकतातं तपोनिधिम् ॥३॥

vyāsaṁ vasiṣṭhanaptāraṁ śakteḥ pautramakalmaṣam |
parāśarātmajaṁ vaṁde śukatātaṁ tapōnidhim || 3 ||

I bow before you Vyasa,
The treasure house of penance,
The great grand son of Vasishta.
The grand son of Shakthi,
The son of Parasara.
And the father of Shuka.

व्यासाय विष्णुरूपाय व्यासरूपाय विष्णवे।
नमो वै ब्रह्मनिधये वासिष्ठाय नमो नमः ॥४॥

vyāsāya viṣṇurūpāya vyāsarūpāya viṣṇave |
namō vai brahmanidhaye vāsiṣṭhāya namō namaḥ || 4 ||

Bow I before,
Vyasa who is Vishnu,
Vishnu who is Vyasa,
And again and again bow before,
He, who is born,
In the family of Vasishta.

अविकाराय शुद्धाय नित्याय परमात्मने।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥५॥

avikārāya śuddhāya nityāya paramātmane |
sadaikarūparūpāya viṣṇave sarvajiṣṇave || 5 ||

Bow I before Vishnu
Who is pure,
Who is not affected,
Who is permanent,
Who is the ultimate truth.
And He who wins over,
All the mortals in this world.

यस्य स्मरणमात्रेण जन्मसंसारबन्धनात् ।
विमुच्यते नमस्तस्मै विष्णवे प्रभविष्णवे ॥६॥
ओं नमो विष्णवे प्रभविष्णवे ।

yasya smaraṇamātreṇa janmasaṁsārabaṁdhanāt |
vimucyate namastasmai viṣṇave prabhaviṣṇave || 6 ||
ōṁ namō viṣṇave prabhaviṣṇave ||

Bow I before Him,
The all-powerful Vishnu,
The mere thought of whom.
Releases one forever,
Of the ties of birth and life.
Bow I before the all powerful Vishnu.

श्री वैशम्पायन उवाच ।
श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥७॥

śrī vaiśaṁpāyana uvāca
śrutvā dharmānaśeṣeṇa pāvanāni ca sarvaśaḥ |
yudhiṣṭhiraḥ śāṁtanavaṁ punarevābhyabhyāṣata || 7 ||

Sri Vaisampayana said:
After hearing a lot,
About Dharma that carries life,
And of those methods great,
That removes sins from ones life,
For ever and to cleanse,
Yudhishtra asked again,
Bheeshma, the abode of everlasting peace.

युधिष्ठिर उवाच ।
किमेकं दैवतं लोके किंवाप्येकं परायणम्।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाश्शुभम् ॥८॥
को धर्मस्सर्वधर्माणां भवतः परमो मतः।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥९॥

śrī yudhiṣṭhira uvāca

kimekaṁ daivataṁ lōke kiṁ vāpyekaṁ parāyaṇaṁ |
stuvaṁtaḥ kaṁ kamarcaṁtaḥ prāpnuyurmānavāḥ śubham || 8 ||
kō dharmaḥ sarvadharmāṇāṁ bhavataḥ paramō mataḥ |
kiṁ japanmucyate jaṁturjanmasaṁsārabaṁdhanāt || 9 ||

Yudhishthira asked:
In this wide world, Oh Grandpa,
Which is that one God,
Who is the only shelter?
Who is He whom,
Beings worship and pray,
And get salvation great?
Who is He who should oft,
Be worshipped with love?
Which Dharma is so great,
There is none greater?
And which is to be oft chanted,
To get free.
From these bondage of life, cruel?

भीष्म उवाच ।

जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम्।
स्तुवन्नामसहस्रेण पुरुषस्सततोत्थितः ॥१०॥
तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम्।
ध्यायन् स्तुवन्नमस्यंश्च यजमानस्तमेव च ॥११॥
अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम्।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥१२॥
ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम्।
लोकनाथं महद्भूतं सर्वभूतभवोद्भवम् ॥१३॥
एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा ॥१४॥
परमं यो महत्तेजः परमं यो महत्तपः।
परमं यो महद्ब्रह्म परमं यत्परायणम् ॥१५॥
पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम्।
दैवतं दैवतानां च भूतानां योऽव्ययः पिता ॥१६॥
यतस्सर्वाणि भूतानि भवन्त्यादियुगागमे।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥१७॥
तस्य लोकप्रधानस्य जगन्नाथस्य भूपतेः।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥१८॥

यानि नामानि गौणानि विख्यातानि महात्मनः।
ऋषिभिर्परिगीतानि तानि वक्ष्यामि भूतये ॥१९॥
ऋषिर्नाम्नां सहस्रस्य वेदव्यासो महामुनिः।
छन्दोऽनुष्टुप् तथा देवो भगवान् देवकीसुतः ॥२०॥
अमृतांशूद्भवो बीजं शक्तिर्देवकिनन्दनः।
त्रिसामा हृदयं तस्य शान्त्यर्थे विनियुज्यते ॥२१॥
विष्णुं जिष्णुं महाविष्णुं प्रभविष्णुं महेश्वरम्।
अनेकरूपदैत्यान्तं नमामि पुरुषोत्तमम्॥२२॥

śrī bhīṣma uvāca
jagatprabhuṁ devadevamanaṁtaṁ puruṣōttamam |
stuvannāmasahasreṇa puruṣaḥ satatōtthitaḥ || 10 ||
tameva cārcayannityaṁ bhaktyā puruṣamavyayam |
dhyāyan stuvannamasyaṁśca yajamānastameva ca || 11 ||
anādi nidhanaṁ viṣṇuṁ sarvalōkamaheśvaram |
lōkādhyakṣaṁ stuvannityaṁ sarvaduḥkhātigō bhavet || 12 ||
brahmaṇyaṁ sarvadharmajñaṁ lōkānāṁ kīrtivardhanam |
lōkanāthaṁ mahadbhūtaṁ sarvabhūtabhavōdhbhavam || 13 ||
eṣa me sarvadharmāṇāṁ dharmōdhikatamō mataḥ
yadbhaktyā puṁḍarīkākṣaṁ stavairarcennaraḥ sadā || 14 ||
paramaṁ yō mahattejaḥ paramaṁ yō mahattapaḥ |
paramaṁ yō mahadbrahma paramaṁ yaḥ parāyaṇam || 15 ||
pavitrāṇāṁ pavitraṁ yō maṁgalānāṁ ca maṁgalam |
daivataṁ devatānāṁ ca bhūtānāṁ yōvyayaḥ pitā || 16 ||
yataḥ sarvāṇi bhūtāni bhavaṁtyādiyugāgame |
yasmiṁśca pralayaṁ yāṁti punareva yugakṣaye || 17 ||
tasya lōkapradhānasya jagannāthasya bhūpate |
viṣṇōrnāmasahasraṁ me śruṇu pāpabhayāpaham || 18 ||
yāni nāmāni gauṇāni vikhyātāni mahātmanaḥ |

ṛṣibhiḥ parigītāni tāni vakṣyāmi bhūtaye || 19 ||
ṛṣirnāmnāṁ sahasrasya vedavyāsō mahāmuniḥ |
chaṁdōnuṣṭup tathā devō bhagavān devakīsutaḥ || 20 ||
amṛtāṁśūdbhavō bījaṁ śaktirdevakinaṁdana: |
trisāmā hṛdayaṁ tasya śāṁtyarthe viniyujyate || 21 ||
viṣṇuṁ jiṣṇuṁ mahāviṣṇuṁ prabhaviṣṇuṁ maheśvaram |
anekarūpadaityāṁtaṁ namāmi puruṣōttamam || 22 ||

Bhishma replied:
That purusha with endless devotion,
Who chants the thousand names,
Of He who is the lord of the Universe,
Of He who is the God of Gods,
Of He who is limitless,
Would get free,
From these bondage of life, cruel
He who also worships and prays,
Daily without break,
That Purusha who does not change,
That Vishnu who does not end or begin,
That God who is the lord of all worlds,
And Him, who presides over the universe,
Would loose without fail,
All the miseries in this life.
Chanting the praises,
Worshipping and singing,
With devotion great,
Of the lotus eyed one,
Who is partial to the Vedas,
Who is the only one, who knows the dharma,
Who increases the fame,
Of those who live in this world,
Who is the master of the universe,
Who is the truth among all those who has life,
And who decides the life of all living,
Is the dharma that is great.
That which is the greatest light,
That which is the greatest penance,

That which is the greatest brahmam,
Is the greatest shelter that I know.
Please hear from me,
The thousand holy names,
Which wash away all sins,
Of Him who is purest of the pure,
Of That which is holiest of holies,
Of Him who is God among Gods,
Of That father who lives Without death,
Among all that lives in this world,
Of Him whom all the souls,
Were born at the start of the world,
Of Him in whom, all that lives,
Will disappear at the end of the world,
And of that the chief of all this world,
Who bears the burden of this world.

विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥ १॥

viśvaṁ viṣṇurvaṣaṭkārō bhūtabhavyabhavatprabhuḥ |
bhūtakṛdbhūtabhṛdbhāvō bhūtātmā bhūtabhāvanaḥ || 1 ||

1. Viśvaṁ: The all or the Universe.
2. Viṣṇuḥ: He who pervades everything.
3. Vaṣaṭkāraḥ: For whom the sacrificial versus are uttered in the yajnas.
4. Bhūta-bhavya-bhavat-prabhuḥ: The one who is the master and beyond the past, present and the future.
5. Bhūtakṛd: The creator and destroyer of all existences in the universe.
6. Būtabhṛd: One who supports or sustains or governs the universe.
7. Bhāvaḥ: Pure existence.
8. Bhūtātmā: The essence of all beings.
9. Bhūta-bhāvanaḥ: He who originates and develops all Elements.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषस्साक्षी क्षेत्रज्ञोऽक्षर एव च ॥२॥

pūtātmā paramātmā ca muktānāṁ paramā gatiḥ |
avyayaḥ puruṣaḥ sākṣī kṣetrajñōkṣara eva ca || 2 ||

10. Pūtātmā: One whose nature is purity/who is purity.
11. Paramātmā: He who is the supreme one and the Atman.
12. Muktānāṁ paramā gatiḥ: The highest goal of the liberated ones.
13. Avyayaḥ: One for whom there is no decay.
14. Puruṣaḥ: One who abides in the body or pura.

15. Sākṣī: One who witnesses everything.
16. Kṣetrajñaḥ: The knower of the field or body.
17. Akṣara: He who is without destruction.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥३॥

yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ |
nārasiṁhavapuḥ śrīmān keśavaḥ puruṣōttamaḥ || 3 ||

18. Yogaḥ: One attainable through Yoga.
19. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga.
20. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva.
21. Nārasiṁha-vapuḥ: One in whom the bodies of a man and a lion are combined.
22. Śrimān: One on whose chest the goddess Shri always dwells.
23. Keśavaḥ: One whose Kesa or locks are beautiful.
24. Puruṣottamaḥ: The greatest among all Purushas.

सर्वश्शर्वशिवः स्थाणुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥४॥

sarvaḥ śarvaḥ śivaḥ sthāṇurbhūtādirnidhiravyayaḥ |
saṁbhavō bhāvanō bhartā prabhavaḥ prabhurīśvaraḥ || 4 ||

25. Sarvaḥ: The omniscient source of all existence.
26. Śarvaḥ: Destroyer.
27. Śivaḥ: One pure.
28. Sthāṇur: One who is steady, immovable and changeless.
29. Bhūtādiḥ: Source of all elements or existing things.
30. Nidhir-avyayaḥ: The changeless and indestructible Being in whom the whole universe becomes merged and remains in seminal condition at the time of Pralaya or cosmic dissolution.

31. Sambhavaḥ: One born out of His own will as incarnation.
32. Bhāvanaḥ: One who generates the fruits or Karmas of all Jivas for them to enjoy.
33. Bhartā: One who supports the universe as its substratum.
34. Prabhavaḥ: One from whom all the great elements have their birth. Or one who has exalted births as incarnations.
35. Prabhuḥ: One who is an adept in all rites.
36. Iśvaraḥ: One who has unlimited lordliness or power over all things.

स्वयम्भूश्शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धातुरुत्तमः ॥५॥

svayaṁbhūḥ śaṁbhurādityaḥ puṣkarākṣō mahāsvanaḥ |
anādinidhanō dhātā vidhātā dhāturuttamaḥ || 5 ||

37. Svayambhūḥ: One who exists by Himself, uncaused by any other.
38. Śaṁbhuḥ: One who bestows happiness on devotees.
39. Ādityaḥ: The golden-hued person in the sun's orb.
40. Puṣkarākṣaḥ: One who has eyes resembling the petals of Pushkara or lotus.
41. Mahāsvanaḥ: One from whom comes the great sound – the Veda.
42. Anāndi-nidhanaḥ: The one existence that has neither birth nor death.
43. Dhātā: One who is the support of the universe.
44. Vidhātā: He who generates Karmas and their fruits.
45. Dhāturuttamaḥ: The ultimate support of every thing.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठस्थविरो ध्रुवः ॥६॥

aprameyō hṛṣīkeśaḥ padmanābhōmaraprabhuḥ |
viśvakarmā manusvtaṣṭā sthaviṣṭhassthavirō dhruvaḥ || 6 ||

46. Aprameyaḥ: One who is not measurable or understandable by any of the accepted means of knowledge like sense, perception, inference etc.
47. Hṛṣīkeśaḥ: The master of the senses or He under whose control the senses subsist.
48. Padmanābhaḥ: He in whose navel (nabhi) the lotus (padma), the source of the universe, stands.
49. Amara-prabhuḥ: The master of Amaras or the deathless ones, i.e. the Devas.
50. Viśvakarmā: He whose Karma (work) has resulted in all that exists (Vishvam) or He whose power of creation is unique and wonderful.
51. Manuḥ: He who thinks.
52. Tvaṣṭā: He who makes all beings shrunken (Tanukarana) at the time of cosmic dissolution.
53. Sthaviṣṭaḥ: He who excels in everything in bulk or substantiality.
54. Sthaviraḥ-dhruvaḥ: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

अग्राह्यश्शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥७॥

agrāhyaḥ śāśvataḥ kṛṣṇō lōhitākṣaḥ pratardanaḥ |
prabhūtastrikakubdhāma pavitraṁ maṁgalaṁ param || 7 ||

55. Agrāhyaḥ: One who cannot be grasped by the organs or knowledge or conceived by the mind.
56. Śāśvataḥ: One who exists at all times.
57. Kṛṣṇaḥ: The existence-Knowledge-Bliss.
58. Lohitākṣaḥ: One whose eyes are tinged red.
59. Pratardanaḥ: Destroyer of all at the time of cosmic dissolution.

60. Prabhūtaḥ: Great because of unique qualities like omnipotence, omniscience etc.
61. Tri-kakub-dhāma: He who is the support (dharma) of the three regions above, below and in the middle.
62. Pavitraṁ: That which purifies everything.
63. Maṅgalaṁ param: Supremely auspicious.

ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥८॥

īśānaḥ prāṇadaḥ prāṇō jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ |
hiraṇyagarbhō bhūgarbhō mādhavō madhusūdanaḥ || 8 ||

64. Īśānaḥ: He who controls and regulates everything.
65. Prāṇadaḥ: One who bestows or activates the Prana, the vital energy.
66. Prāṇaḥ: The Supreme Being.
67. Jyeṣṭhaḥ: The eldest of all; for there is nothing before Him.
68. Śreṣṭhaḥ: One deserving the highest praise.
69. Prajāpatiḥ: The master of all living beings, because He is Ishvara.
70. Hiraṇyagarbhaḥ: One who is Atman of even Brahma the creator.
71. Bhūgarbhaḥ: One who has got the world within Himself.
72. Mādhavaḥ: The Consort of Ma or Mahalakshmi or one who is fit to be known through Madhu-Vidya.
73. Madhusūdanaḥ: The destroyer of the demon Madhu.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥९॥

īśvarō vikramī dhanvī medhāvī vikramaḥ kramaḥ |

anuttamō durādharṣaḥ kṛtajñaḥ kṛtirātmavān || 9 ||

74. Īśvaraḥ: The Omnipotent Being.

75. Vikramī: The courageous One.
76. Dhanvī: One armed with bow.
77. Medhāvī: He who has great intelligence capable of grasping all texts.
78. Vikramaḥ: He who crosses (Karmana) i.e. transcends samsara. Or one who has Vih, bird i.e. Garuda as His mount.
79. Kramaḥ: Vishnu is called Kramah, because He is the cause of Kramana or crossing of the ocean of samsara by devotees, or because from Him all Krama or manifestation of the universe, has taken place.
80. Anuttamaḥ: He than whom there is none greater.
81. Durādharṣaḥ: One whom none (Asuras) can overcome.
82. Kṛtajñaḥ: One who knows everything about what has been done (Kruta) by Jivas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water.
83. Kṛtiḥ: The word means what is achieved through all human efforts or works.
84. Ātmavān: One established in his own greatness i.e. requiring no other support than Himself.

सुरेशश्शरणं शर्म विश्वरेताः प्रजाभवः ।
अहस्संवत्सरो व्यालः प्रत्ययस्सर्वदर्शनः ॥१०॥

sureśaḥ śaraṇaṁ śarma viśvaretāḥ prajābhavaḥ |
ahaḥ saṁvatsarō vyālaḥ pratyayassarvadarśanaḥ || 10 ||

85. Sureśaḥ: The lord of the Suras or Devas. It can also mean the greatest of those who bestow good.
86. Śaraṇaṁ: One who removes the sorrows of those in distress.
87. Śarma: One who is of the nature of supreme bliss.
88. Viśvaretāḥ: The seed of the universe.
89. Prajābhavaḥ: He from whom all beings have originated.
90. Ahaḥ: Luminous one.

91. Saṁvasaraḥ: As Time is a from of Vishnu, He is called Samvasara or a year.
92. Vyālaḥ: Being ungraspable like a serpent, He is called Vyalah.
93. Pratyayaḥ: One who is of the nature of Pratiti or Prajna (consciousness).
94. Sarva-darśanaḥ: One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His.

अजस्सर्वेश्वरस्सिद्धः सिद्धिस्सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिस्सृतः ॥११॥

ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādiracyutaḥ |
vṛṣākapirameyātmā sarvayōgaviniḥsṛtaḥ || 11 ||

95. Ajah: One who has no birth.
96. Sarveśvaraḥ: The Lord of all Lords or the supreme Lord.
97. Siddhaḥ: One ever established in one's own nature.
98. Siddhiḥ: One who is of the nature of Consciousness in all.
99. Sarvādiḥ: One who is the first cause of all elements.
100. Achyutaḥ: One who never lost and will never lose his inherent nature and powers.
101. Vṛṣākapiḥ: One who shwers all objects of desire.
102. Ameyātmā: One whose form or nature cannot be measured and determined.
103. Sarvayoga-viniḥsṛutaḥ: One who stands aside completely from all bondage.

वसुर्वसुमनास्सत्यस्समात्मा सम्मितस्समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥१२॥

vasurvasumanāḥ satyaḥ samātmā sammitaḥ samaḥ |
amōghaḥ puṇḍarīkākṣō vṛṣakarmā vṛṣākṛtiḥ || 12 ||

104. Vasuḥ: One in whom all beings dwell and one who dwells in all beings.

105. Vasumanāḥ: The term Vasu means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e. a mind free from attachments, anger and other evil qualities.
106. Satyaḥ: One whose nature is Truth.
107. Samātmā: One whose mind is Sama, without partiality or anger and thus the same towards all beings.
108. Sammitaḥ: This name and the previous (samatma) occurring together, can be split in two ways – as samātmā + sammitaḥ and as samātmā + asammitaḥ.
109. Samaḥ: One unpertubed at all times.
110. Amoghaḥ: One whose worship will never go in vain, but will bear ample fruits.
111. Puṇḍarīkākṣaḥ: One who has pervaded, i.e. is realized in, the lotus of the heart. Or One whose eyes resemble the petals of a lotus.
112. Vṛṣakarmā: One whose actions are according to Vrushas i.e. Dharma.
113. Vṛṣāakṛtiḥ: One who takes form for the sake of Vrushas or Dharma.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिश्शुचिश्रवाः ।
अमृतश्शाश्वतस्स्थणुर्वरारोहो महातपाः ॥१३॥

rudrō bahuśirā babhrurviśvayōniḥ śuciśravāḥ |
amṛtaḥ śāśvataḥ sthāṇurvarārōhō mahātapāḥ || 13 ||

114. Rudraḥ: One who makes all beings cry at the time of cosmic dissolution.
115. Bahuśirāḥ: One with innumerable heads.
116. Babhruḥ: One who governs the world.
117. Viśvayoniḥ: One who is the cause of the world.
118. Śuciśravāḥ: One whose names and glories are very holy and purifying to be heard.
119. Amṛtaḥ: One who is deathless.

120. Śāśvata-sthāṇuḥ: One who is both eternal and firmly established, unchanging.
121. Varārohaḥ: He whose lap gives the highest blessings.
122. Mahātapāḥ: The austerity connected with creation, which is of the nature of knowledge is of great potency.

सर्वगः सर्वविद्भानुः विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ॥१४॥

sarvagaḥ sarvavidbhānurviṣvaksenō janārdanaḥ |
vedō vedavidavyaṅgō vedāṅgō vedavit kaviḥ || 14 ||

123. Sarvagaḥ: One who pervades everything, being of the nature of their material cause.
124. Sarvavid-bhānuḥ: One who is omniscient and illumines everything.
125. Viṣvakśenaḥ: He before whom all Asura armies get scattered.
126. Janārdanaḥ: One who inflicts suffering on evil men.
127. Vedaḥ: He who is of the form of the Veda.
128. Vedavid: One who knows the Veda and its meaning.
129. Avyaṅgaḥ: One who is self-fulfilled by knowledge and other great attributes and is free from every defect.
130. Vedāṅgaḥ: He to whom the Vedas stand as organs.
131. Vedavit: One who knows all the Vedas.
132. Kaviḥ: One who sees everything.

लोकाध्यक्षस्सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥१५॥

lōkādhyakṣaḥ surādhyakṣō dharmādhyakṣaḥ kṛtākṛta: |
caturātmā caturvyūhaścaturdaṁṣṭraścaturbhujaḥ || 15 ||

133. Lokādhyakṣaḥ: He who witnesses the whole universe.
134. Surākādhyakṣaḥ: One who is the overlord of the protecting Divinities of all regions.

135. Dharmādhyakṣaḥ: One who directly sees the merits (Dharma) and demerits (Adharma) of beings by bestwing their due rewards on all beings.
136. Kṛtākṛtaḥ: One who is an effect in the form of the worlds and also a non-effect as their cause.
137. Caturātmā: One who for the sake of creation, sustentation and dissolution assumes forms.
138. Chaturvyūhaḥ: One who adopts a fourfold manifestation.
139. Chatur-daṁṣṭraḥ: One with four fangs in His Incarnation as Nisimha.
140. Chatur-bhujaḥ: One with four arms.

भ्राजिष्णुर्भोजनं भोक्ता सहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥१६॥

bhrājiṣṇurbhōjanaṁ bhōktā sahiṣṇurjagadādijaḥ |
anaghō vijayō jetā viśvayōniḥ punarvasuḥ || 16 ||

141. Bhrājiṣṇuḥ: One who is pure luminosity.
142. Bhojanam: Prakruti or Maya is called Bhojanam or what is enjoyed by the Lord.
143. Bhoktā: As he, purusha, enjoys the prakruti, He is called the enjoyer or Bhokta.
144. Sahiṣṇuḥ: As He suppresses Asuras like Kiranyaksha, He is Sahishnu.
145. Jagadādhijaḥ: One who manifested as Hiranyagarbha by Himself at the beginning of creation.
146. Anaghaḥ: The sinless one.
147. Vijayaḥ: One who has mastery over the whole universe by virtue of his six special excellences like omnipotence, omniscience etc. known as Bhagas.
148. Jetā: One who is naturally victorious over beings, i.e. superior to all beings.
149. Viśvayoniḥ: The source of the universe.
150. Punarvasuḥ: One who dwells again and again in the bodies as the Jivas.

उपेन्द्रो वामनः प्रांशुः अमोघश्शुचिरूर्जितः ।
अतीन्द्रस्सङ्ग्रहस्सर्गो धृतात्मा नियमो यमः ॥१७॥

upendrō vāmanaḥ prāṁśuramōghaḥ śucirūrjitaḥ |
atīndraḥ saṅgrahaḥ sargō dhṛtātmā niyamō yama || 17 ||

151. Upendraḥ: One born as the younger brother of Indra.
152. Vāmanaḥ: One who, in the form of Vamana (dwarf), went begging to Bali.
153. Prāṁśuḥ: One of great height.
154. Amoghaḥ: One whose acts do not go in vain.
155. Śuchiḥ: One who purifies those who adore and praise Him.
156. Ūrjitaḥ: One of infinite strength.
157. Atīndraḥ: One who is superior to Indra by His inherent attributes like omnipotence, omniscience etc.
158. Saṅgrahaḥ: One who is of the subtle form of the universe to be created.
159. Sargaḥ: The creator of Himself
160. Dhṛtātmā: One who is ever in His inherent form or nature, without the transformation involved in birth and death.
161. Niyamaḥ: One who appoints His creatures in particular stations.
162. Yamaḥ: One who regulates all, remaining within them.

वेद्यो वैद्यस्सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥१८॥

vedyō vaidyaḥ sadāyōgī vīrahā mādhavō madhuḥ |
atīndriyō mahāmāyō mahōtsāhō mahābalaḥ ||18 ||

163. Vedyaḥ: One who has to be known by those who aspire for Mokshas.
164. Vaidhyaḥ: One who knows all Vidyas or branches of knowledge.
165. Sadāyogī: One who is ever experienceble, being ever existent.

166. Vīrahā: One who destroys heroic Asuras for the protection of Dharma.
167. Mādhavaḥ: One who is the Lord or Master of Ma or knowledge.
168. Madhuḥ: Honey, because the Lord gives joy, just like honey.
169. Atīndriyaḥ: One who is not knowable by the senses.
170. Mahāmāyaḥ: One who can cause illusion even over other great illusionists.
171. Mahotsāhaḥ: One who is ever busy in the work of creation, sustentation and dissolution.
172. Mahābalaḥ: The strongest among all who have strength.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमान् अमेयात्मा महाद्रिधृत् ॥१९॥

mahābuddhirmahāvīryō mahāśaktirmahādyutiḥ |
anirdeśyavapuḥ śrīmānameyātmā mahādridhṛk || 19 ||

173. Mahābuddiḥ: The wisest among the wise.
174. Mahāvīryaḥ: The most powerful one, because Ignorance which is the cause of Samsara is His great power.
175. Mahāśaktiḥ: One with great resources of strength and skill.
176. Mahādyutiḥ: One who is intensely brilliant both within and without.
177. Anirdeśya-vapuḥ: One who cannot be indicated to another as: 'He is this', because He cannot be objectively known.
178. Śrīmān: One endowed with greatness of every kind.
179. Ameyātmā: The Spirit with intelligence that cannot be measured by any one.
180. Mahādridhṛk: One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in his Krishna incarnation.

महेष्वासो महीभर्ता श्रीनिवासस्सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदां पतिः ॥२०॥

maheṣvāsō mahībhartā śrīnivāsaḥ satāṁ gatiḥ |
aniruddhaḥ surānandō gōvindō gōvidāṁ patiḥ || 20 ||

181. Maheṣvāsaḥ: One equipped with the great bow.
182. Mahībhartā: One who held up the earth submerged in Pralaya waters.
183. Śrīnivāsaḥ: One on whose chest the Goddess Shri, eternal in nature, dwells.
184. Satāṁgatiḥ: One who bestows the highest destiny attainable, to all holy men.
185. Aniruddhaḥ: One who has never been obstructed by any one or anything from manifesting in various forms.
186. Surānandaḥ: One who bestows joy on all divinities.
187. Govindaḥ: Gau means words. Thou pervadest all words, giving them power. Therefore sages call the Govinda.
188. Govidāṁ patiḥ: Gau means words. One who knows them is Govid. He who is the master of words is indicated by this name.

मरिचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभस्सुतपाः पद्ननाभः प्रजापतिः ॥२१॥

marīcirdamanō haṁsaḥ suparṇō bhujagōttamaḥ |
hiraṇyanābhaḥ sutapāḥ padmanābhaḥ prajāpati: || 21 ||

189. Marīciḥ: The supreme power and impressiveness seen in persons endowed with such qualities.
190. Damanaḥ: One who in the form of Yama inflicts punishments on those who tread the path of unrighteousness.
191. Haṁsaḥ: One who removes the fear of Samsara from those who practise the sense of identity with Him.
192. Suparṇaḥ: One who has two wings in the shape of Dharma and Adharma.
193. Bhujagottamaḥ: One who is the greatest among those who move on Bhujas or arms, that is, serpents. The great serpents like Ananta and Vasuki are the powers of Vishnu, so he has come to have this name.

194. Hiraṇyanābhaḥ: From whose golden navel arose the lord of creation Brahmā.
195. Sutapāḥ: One who performs rigorous austerities at Badarikashrama as Nara and Narayana.
196. Padmanābhaḥ: One whose navel is beautifully shaped like lotus.
197. Prajāpatiḥ: The father of all beings, who are His children.

अमृत्युस्सर्वधृक् सिंह सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणश्शास्ता विश्रुतात्मा सुरारिहा ॥२२॥

amṛtyuḥ sarvadṛk siṁhaḥ sandhātā sandhimān sthiraḥ |ajō
durmarṣaṇaḥ śāstā viśrutātmā surārihā || 22 ||

198. Amṛtyuḥ: One who is without death or its cause.
199. Sarvadṛk: One who sees the Karmas of all Jivas through His inherent wisdom.
200. Simhaḥ: One who does Himsa or destruction.
201. Sandhātā: One who unites the Jivas with the fruits of their actions.
202. Sandhimān: One who is Himself the enjoyer of the fruits of actions.
203. Sthiraḥ: One who is always of the same nature.
204. Ajaḥ: The root 'Aj' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil Asuras to a distance, i.e. destroys them.
205. Durmarṣaṇaḥ: One whose might the Asuras cannot bear.
206. Śasta: One who instructs and directs all through the scriptures.
207. Vishrutatma: One who is specially known through signifying terms like Truth, Knowledge, etc.
208. Surārihā: One who destroys the enemies of Suras or Devas.

गुरुर्गुरुतमो धाम सत्यस्सत्यपराक्रमः ।
निमिषोऽनिमिषस्स्रग्वी वाचस्पतिरुदारधीः ॥२३॥

gururgurutamō dhāmaḥ satyaḥ satyaparākramaḥ |
nimiṣō nimiṣaḥ sragvī vācaspatirudāradhīḥ || 23 ||

209. Guruḥ: The greatest teacher.
210. Gurutamaḥ: One who is the teacher of all forms of knowledge.
211. Dhāma: The Supreme Light.
212. Satyaḥ: One who is embodied as virtue of truth specially.
213. Satyaparākamaḥ: One of unfailing valour.
214. Nimiṣaḥ: One whose eye-lids are closed in Yoga-nidra.
215. Animiṣaḥ: One who is ever awake.
216. Sragvī: One who has on Him the necklace called Vaijayanti, which is strung with the subtle aspects of the five elements.
217. Vācaspatir-udāradhīḥ: Being the master of Vak or word i.e. knowledge, He is called so. As his intellect perceives everything, He is Udaradhih. Both these epithets together constitute one name.

अग्रणीर्ग्रामणीः श्रीमान्न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षस्सहस्रपात् ॥२४॥

agraṇīrgrāmaṇīḥ śrīmān nyāyō netā samīraṇaḥ |
sahasramūrdhā viśvātmā sahasrākṣaḥ sahasrapāt || 24 ||

218. Agraṇīḥ: One who leads all liberation-seekers to the highest status.
219. Grāmaṇīḥ: One who has the command over Bhutagrama or the collectivity of all beings.
220. Śrīmān: One more resplendent than everything.
221. Nyāyaḥ: The consistency which runs through all ways of knowing and which leads one to the truth of Non-duality.
222. Netā: One who moves this world of becoming.

223. Samīraṇaḥ: One who in the form of breath keeps all living beings functioning.
224. Sahasramūrdhā: One with a thousand, i.e. innumerable, heads.
225. Viśvātmā: The soul of the universe.
226. Sahasrākṣaḥ: One with a thousand or innumerable eyes.
227. Sahasrapāt: One with a thousand, i.e. innumerable legs.

आवर्तनो निवृत्तात्मा संवृतस्संप्रमर्दनः ।
अहस्संवर्तको वह्निरनिलो धरणीधरः ॥२५॥

āvartanō nivṛttātmā saṁvṛtaḥ saṁpramardanaḥ |
ahaḥ saṁvartakō vahniranilō dharaṇīdharaḥ || 25 ||

228. Āvrtanaḥ: One who whirls round and round the Samsara-chakra, the wheel of Samsara or worldy existence.
229. Nivṛttātmā: One whose being is free or untouched by the bondage of Samsara.
230. Saṁvṛtaḥ: One who is covered by all-covering Avidya or ignorance.
231. Sampramardanaḥ: One who delivers destructive blows on all beings through His Vibhutis (power manifestation like Rudra, Yama etc.).
232. Ahaḥ-saṁvartakaḥ: The Lord who, as the sun, regulates the succession of day and night.
233. Vahniḥ: One who as fire carries the offerings made to the Devas in sacrifices.
234. Anilaḥ: One who has no fixed residence.
235. Dharaṇī-dharaḥ: One who supports the worlds, Adisesha, elephants of the quarters, etc.

सुप्रसादः प्रसन्नात्मा विश्वसृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतस्साधुः जह्नुर्नारायणो नरः ॥२६॥

suprasādaḥ prasannātmā viśvadhṛgviśvabhugvibhuḥ |
satkartā satkṛtaḥ sādhurjahnurnārāyaṇō naraḥ || 26 ||

236. Suprasādaḥ: One whose Prasada or mercy is uniquely wonderful, because He gives salvation to Sisupala and others who try to harm Him.
237. Prasannātmā: One whose mind is never contaminated by Rajas or Tamas.
238. Viśvadhṛg: One who holds the universe by his power.
239. Viśvabhug: One who eats up or enjoys or protects the worlds.
240. Vibhuḥ: One who takes various forms
241. Satkartā: One who offers benefits.
242. Satkṛtaḥ: One who is adored even by those who deserve adoration.
243. Sādhuḥ: One who acts according to justice.
244. Jahnuḥ: One who dissolves all beings in oneself at the time of dissolution.
245. Nārāyaṇaḥ: Nara means Atman. Narayana, that is, one having His residence in all beings.
246. Naraḥ: He directs everything, the eternal Paramatma is called Nara.

असङ्ख्येयोऽप्रमेयात्मा विशिष्टःशिष्टकृच्छुचिः ।
सिद्धार्थस्सिद्धसङ्कल्पः सिद्धिदस्सिद्धिसाधनः ॥२७॥

asaṅkhyeyō prameyātmā viśiṣṭaḥ śiṣṭakṛcchuciḥ |
siddhārthaḥ siddhasaṅkalpaḥ siddhidaḥ siddhisādhanaḥ || 27 ||

247. Asaṅkhyeyaḥ: One who has no Sankhya or differences of name and form.
248. Aprameyātmā: One whose nature cannot be grasped by any of the means of knowledge.
249. Viśiṣṭaḥ: One who excels everything.
250. Śiṣṭakṛt: One who commands everything. Or one who protects shishtas or good men.
251. Suciḥ: Pure
252. Siddhārthaḥ: One whose object is always fulfilled.
253. Siddhasaṅkalpaḥ: One whose resolutions are always fulfilled.
254. Siddhidaḥ: One who bestows Siddhi or fulfillment on all who practise disciplines, in accordance with their eligibility.

255. Siddhisādhanaḥ: One who brings fulfillment to works that deserve the same.

वृषाही वृषभो विष्णुः वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥२८॥

vṛṣāhī vṛṣabhō viṣṇurvṛṣaparvā vṛṣōdaraḥ |
vardhanō vardhamānaśca viviktaḥ śrutisāgaraḥ || 28 ||

256. Vṛṣāhī: Vrusha means dharma or merit.
257. Vṛṣābhaḥ: One who showers on the devotees all that they pray for.
258. Viṣṇuḥ: One who pervades everything.
259. Vṛṣaparva: One who has given as steps (Parvas), observances of the nature of Dharma, to those who want to attain the supreme state.
260. Vṛṣodaraḥ: One whose abdomen showers offspring.
261. Vardhanaḥ: One who increases the ecstasy of His devotees
262. Vardhamānaḥ: One who multiplies in the form of the universe.
263. Viviktaḥ: One who is untouched and unaffected.
264. Śrutisāgaraḥ: One to whom all the shruti or Vedic words and sentences flow.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥२९॥

subhujō durdharō vāgmī mahendrō vasudō vasuḥ |
naikarūpō bṛhadrūpaḥ śipiviṣṭaḥ prakāśanaḥ || 29 ||

265. Subhujaḥ: One possessing excellent arms that protect the worlds.
266. Durdharaḥ: One who holds up the universe – a work which none else can do.

267. Vāgmi: One from whom the words constituting the Veda come out.
268. Mahendraḥ: The great Lord, that is, the Supreme Being, who is the God of all gods.
269. Vasudaḥ: One who bestows riches.
270. Vasuḥ: One who is himself the Vasu.
271. Naikarūpaḥ: One who is without an exclusive form.
272. Bṛhadrūpaḥ: One who has adopted mysterious forms like that of a Boar.
273. Śipiviṣṭaḥ: Shipi means cow. One who resides in cows as Yajna.
274. Prakāśanaḥ: One who illumines everthing.

ओजस्तेजो द्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रः चन्द्रांशुर्भास्करद्युतिः ॥३०॥

ōjastejōdyutidharaḥ prakāśātmā pratāpanaḥ |
ṛddhaḥ spaṣṭākṣarō mantraścandrāṁśurbhāskaradyutiḥ || 30 ||

275. Ōjas-tejō-dyuti-dharaḥ: One who is endowed with strength, vigour and brilliance.
276. Prakāśātmā: One whose form is radiant.
277. Pratāpanaḥ: One who warms the world through the power manifestations like the Sun.
278. Ṛddhaḥ: One who is rich in excellences like Dharma, Gyana (knowledge), Vairagya (renunciation) etc.
279. Spaṣṭākṣaraḥ: He is so called because Omkara, the manifesting sound of the Lord, is Spashta or high pitched.
280. Mantraḥ: One who manifests as the Mantras of the Rk, Sama, Yajus etc., or one who is known through Mantras.
281. Candrāṁśuḥ: He is called 'Chandramshu' or moonlight because just as the moon-light gives relief to men burnt in the heat of the sun, He gives relief and shelter to those who are subjected to the heat of Samsara.
282. Bhāskara-dyutiḥ: He who has the effulgence of the sun

अमृतांशूद्भवो भानुः शशबिन्दुस्सुरेश्वरः ।
औषधं जगतस्सेतुः सत्यधर्मपराक्रमः ॥३१॥

amṛtāṁśūdbhavō bhānuḥ śaśabinduḥ sureśvaraḥ |
auṣadhaṁ jagataḥ setuḥ satyadharmaparākramaḥ || 31 ||

283. Amṛtāṁśūdbhavaḥ: The Paramatman from whom Amrutamshu or the Moon originated at the time of the churning of the Milk-ocean.
284. Bhānuḥ: One who shines.
285. Śaśabinduḥ: The word means one who has the mark of the hare, that is the Moon.
286. Sureśvaraḥ: One who is the Lord of all Devas and those who do good.
287. Auṣadham: One who is the Aushadha or medicine for the great disease of Samsara.
288. Jagataḥ setuḥ: One who is the aid to go across the ocean of Samsara.
289. Satya-dharma-parākramaḥ: One whose excellences like righteousness, omniscience, puissance, etc. are all true.

भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥३२॥

bhūtabhavyabhavannāthaḥ pavanaḥ pāvanōnalaḥ |
kāmahā kāmakṛt kāntaḥ kāmaḥ kāmapradaḥ prabhuḥ || 32 ||

290. Bhūta-bhavya-bhavan-nāthaḥ: One who is the master for all the beings of the past, future and present.
291. Pavanaḥ: One who is the purifier.
292. Pāvanaḥ: One who causes movement.
293. Analaḥ: The Jivatma is called Anala because it recognizes Ana or Prana as Himself.

294. Kāmahā: One who destroys the desire-nature in seekers after liberation.
295. Kāmakṛt: One who fulfils the wants of pure minded devotees.
296. Kantaḥ: One who is extremely beautiful.
297. Kāmaḥ: One who is sought after by those who desire to attain the four supreme values of life.
298. Kāmapradaḥ: One who liberally fulfils the desires of devotees.
299. Prabhuḥ: One who surpasses all.

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्योऽव्यक्तरूपश्च सहस्रजिदनन्तजित् ॥३३॥

yugādikṛdyugāvartō naikamāyō mahāśanaḥ |
adṛśyō vyaktarūpaśca sahasrajidanantajit || 33 ||

300. Yugādikṛd: One who is the cause of periods of time like Yuga.
301. Yugāvartaḥ: One who as time causes the repetition of the four Yugas beginning with Satya Yuga.
302. Naikamāyaḥ: One who can assume numerous forms of Maya, not one only.
303. Mahāśanaḥ: One who consumes everything at the end of a Kalpa.
304. Adṛśyaḥ: One who cannot be grasped by any of the five organs of knowledge.
305. Vyaktarūpaḥ: He is so called because His gross form as universe can be clearly perceived.
306. Sahasrajit: One who is victorious over innumerable enemies of the Devas in battle.
307. Anantajit: One who, being endowed with all powers, is victorious at all times over everything.

इष्टोऽविशिष्टश्शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥३४॥

iṣṭō'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhaṇḍī nahuṣō vṛṣaḥ |
krōdhahā krōdhakṛtkartā viśvabāhurmahīdharaḥ || 34 ||

308. Iṣṭaḥ: One who is dear to all because He is of the nature of supreme Bliss.
309. Aviśiṣṭaḥ: One who resides within all.
310. Śiṣṭeṣṭaḥ: One who is dear to shishta or Knowing Ones.
311. Śikhaṇḍī: Sikhanda means feather of a peacock. One who used it as a decoration for His crown when he adopted the form of a cowherd (Gopa).
312. Nahuṣaḥ: One who binds all beings by Maya the root 'nah' means bondage.
313. Vṛṣaḥ: One who is of the form of Dharma.
314. Krōdhahā: One who eradicates anger in virtuous people.
315. Krōdhakṛt-kartā: One who generates Krodha or anger in evil people.
316. Viśvabāhuḥ: One who is the support of all or one who has got all beings as His arms.
317. Mahīdharaḥ: Mahi means both earth and worship. So the name means one who supports the earth or receives all forms of worship.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपान्निधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥३५॥

acyutaḥ prathitaḥ prāṇaḥ prāṇadō vāsavānujaḥ |
apāṁnidhiradhiṣṭhānamapramattaḥ pratiṣṭhitaḥ || 35 ||

318. Acyutaḥ: One who is without the six transformations beginning with birth.
319. Prathitaḥ: One who is famous because of His works like creation of the worlds etc.
320. Prāṇaḥ: One who as Hiranyagarbha endows all beings with Prana.
321. Prāṇadaḥ: One who bestows Prana, that is, strength, on Devas and Asuras and also destroys them by withdrawing it.
322. Vāsavānujaḥ: One who was born as younger brother of Indra (Vasava) in His incarnation as Vamana.
323. Apāṁ nidhiḥ: The word means collectivity of water or the ocean.

324. Adhiṣṭhānam: The seat or support for everything.
325. Apramattaḥ: One who is always vigilant in awarding the fruits of actions to those who are entiled to them.
326. Pratiṣṭhitaḥ: One who is supported and established in His own greatness.

स्कन्दस्स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥३६॥

skandaḥ skandadharō dhuryō varadō vāyuvāhanaḥ |
vāsudevō bṛhadbhānurādidevaḥ purandaraḥ || 36 ||

327. Skandaḥ: One who drives everything as air.
328. Skanda-dharaḥ: One who supports Skanda or the righteous path.
329. Dhuryaḥ: One who bears the weight of the burden of all beings in the form of birth etc.
330. Varadaḥ: One who gives boons.
331. Vāyuvāhanaḥ: One who vibrates the seven Vayus or atmospheres beginning with Avaha.
332. Vāsudevaḥ: One who is both Vasu and Deva.
333. Bṛhadbhānuḥ: The great brilliance.
334. Ādidevaḥ: The Divinity who is the source of all Devas.
335. Purandaraḥ: One who destroys the cities of the enemies of Devas.

अशोकस्तारणस्तारः शूरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥३७॥

aśōkastāraṇastāraḥ śūraḥ śaurirjaneśvaraḥ |
anukūlaḥ śatāvartaḥ padmī padmanibhekṣaṇaḥ || 37 ||

336. Aśokaḥ: One without the six defects - sorrow, infatuation, hunger, thirst, birth and death.
337. Tāraṇaḥ: One who uplifts beings from the ocean of samsara.

338. Tāraḥ: One who liberates beings from the fear of residence in the womb, birth, old age, death etc.
339. Śūraḥ: One of great prowess, that is, who fulfils the four supreme satisfactions of life – Dharma, Artha, Kama and Moksha.
340. Śauriḥ: One who as Krishna as the son of Sura, that is Vasudeva.
341. Janeśvaraḥ: The Lord of all beings.
342. Anukūlaḥ: One who, being the Atman of all beings, is favorable to all, for no one will act against oneself.
343. Śatāvartaḥ: One who has had several Avataras or incarnations.
344. Padmī: One having Padma or lotus in his hands.
345. Padma-nibhekṣaṇaḥ: One with eyes resembling lotus.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिः ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥३८॥

padmanābhōravindākṣaḥ padmagarbhaḥ śarīrabhṛt |
maharddhir ṛddhō vṛddhātmā mahākṣō garuḍadhvajaḥ || 38 ||

346. Padma-nābhaḥ: One who resides in the Nabhi or the central part of the heart-lotus.
347. Aravindākṣaḥ: One whose eyes resemble Aravinda or the Lotus.
348. Padma-garbhaḥ: One who is fit to be worshipped in the middle of the heart-lotus.
349. Śarīra-bhṛt: One who supports the bodies of beings, strengthening them in the form of Anna (Food) and Prana.
350. Mahardhi: One who has enormous Ruddhi or prosperity.
351. Ṛddhaḥ: One who is seen as standing in the form of the world.
352. Vṛddhātmā: One whose Atma or body is Vruddha or ancient.
353. Mahākṣaḥ: One who has got two or many glorious eyes.
354. Garuḍa-dhvajaḥ: One who has got Garuda as his flag.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥३९॥

atulaḥ śarabhō bhīmaḥ samayajñō havirhariḥ |
sarvalakṣaṇalakṣaṇyō lakṣmīvān samitiñjayaḥ || 39 ||

355. Atulaḥ: One who cannot be compared to anything else.
356. Śarabhaḥ: The body is called 'Sara' as it is perishable.
357. Bhīmaḥ: One of whom everyone is afraid.
358. Samayajñaḥ: One who knows the time for creation, sustentation and dissolution.
359. Havir-hariḥ: One who takes the portion of offerings (Havis) in Yajnas.
360. Sarva-lakṣaṇa-lakṣaṇyaḥ: The supreme knowledge obtained through all criteria of knowledge i.e. Paramatma.
361. Lakṣmīvān: One on whose chest the Goddess Lakshmi is always residing.
362. Samitiñjayaḥ: One who is vicotious in Samiti or war.

विक्षरो रोहितो मार्गो हेतुर्दामोदरस्सहः ।
महीधरो महाभागो वेगवानमिताशनः ॥४०॥

vikṣarō rōhitō mārgō heturdamodarassahaḥ |
mahīdharō mahābhāgō vegavānamitāśanaḥ || 40 ||

363. Vikṣaraḥ: One who is without Kshara or desruction.
364. Rōhitaḥ: One who assumed the form of a kind of fish called Rohita.
365. Mārgaḥ: One who is sought after by persons seeking Moksha or Liberation.
366. Hetuḥ: One who is both the instrumental and the material cause of the universe.
367. Damodaraḥ: One who has very benevolent mind because of disciplines like self-control.
368. Sahaḥ: One who subordinates everything.
369. Mahīdharaḥ: One who props up the earth in the form of mountain.
370. Mahābhāgaḥ: He who, taking a body by His own will, enjoys supreme felicities.
371. Vegavān: One of tremendous speed.

372. Amitāśanaḥ: He who consumes all the worlds at the time of Dissolution.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥४१॥

udbhavaḥ, kṣōbhaṇō devaḥ śrīgarbhaḥ parameśvaraḥ |
karaṇaṁ kāraṇaṁ kartā vikartā gahanō guhaḥ || 41 ||

373. Udbhavaḥ: One who is the material cause of creation.
374. Kṣōbhaṇaḥ: One who at the time of creation entered into the Purusha and Prakriti and caused agitation.
375. Devaḥ: 'Divyati' means sports oneself through creation and other cosmic activities.
376. Śrīgarbhaḥ: One in whose abdomen (Garbha) Shri or His unique manifestation as Samsara has its existence.
377. Parameśvaraḥ: 'Parama' means the supreme. 'Ishvarah' means one who hold sway over all beings.
378. Karaṇam: He who is the most important factor in the generation of this universe.
379. Kāraṇam: The Cause – He who causes others to act.
380. Kartā: One who is free and is therefore one's own master.
381. Vikartā: One who makes this unique universe.
382. Gahanaḥ: One whose nature, greatness and actions cannot be known by anybody.
383. Guhaḥ: One who hides one's own nature with the help of His power of Maya.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्टस्तुष्टः पुष्टः शुभेक्षणः ॥४२॥

vyavasāyō vyavasthānaḥ saṁsthānaḥ sthānadō dhruvaḥ |
pararddhiḥ paramaspaṣṭastuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ || 42 ||

384. Vyavasāyaḥ: One who is wholly of the nature of knowledge.

385. Vyavasthānaḥ: He in whom the orderly regulation of the universe rests.
386. Sāṁsthānaḥ: One in whom all beings dwell in the states of dissolution.
387. Sthānadaḥ: One who gives their particular status to persons like Dhruva according to their Karma.
388. Dhruvaḥ: One who is indestructible.
389. Pararddhiḥ: One who possesses lordliness of this most exalted type.
390. Paramaspaṣṭaḥ: One in whom 'Para' or supremely glorious 'Ma' or Lakshmi dwells. Or one who is the greatest of all beings without any other's help.
391. Tuṣṭaḥ: One who is of the nature of supreme.
392. Puṣṭaḥ: One who in fills everything.
393. Śubhekṣaṇaḥ: One whose Ikshanam or vision bestows good on all beings that is, gives liberation to those who want Moksha and enjoyments to those who are after it, and also cuts asunder the knots of the heart by eliminating all doubts.

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
वीरश्शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥४३॥

rāmō virāmō virajō mārgō neyō nayōnayaḥ |

vīraḥ śaktimatāṁ śreṣṭhō dharmō dharmaviduttamaḥ || 43 ||

394. Ramaḥ: The eternally blissful on in whom the Yogis find delight.
395. Virāmaḥ: One in whom the Virama or end of all beings takes place.
396. Virajaḥ: One in whom the desire for enjoyments has ceased
397. Mārgaḥ: The path.
398. Neyaḥ: One who directs or leads the Jiva to the Supreme Being through spiritual realization.
399. Nayaḥ: One who leads, that is, who is the leader in the form of spiritual illumination.
400. Anayaḥ: One for whom there is no leader.

401. Vīraḥ: One who is valorous.
402. Śaktimatāṁ śreṣṭhaḥ: One who is the most powerful among all powerful beings like Brahma.
403. Dharmaḥ: One who supports all beings.
404. Dharma-viduttamaḥ: The greatest of knower of Dharma. He is called so because all the scriptures consisting of Shrutis and Smrutis form His commandments.

वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भश्शत्रुघ्नो व्याप्तो वायुरधोक्षजः ॥४४॥

vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuḥ |
hiraṇyagarbhaḥ śatrughnō vyāptō vāyuradhōkṣajaḥ || 44 ||

405. Vaikuṇṭhaḥ: The bringing together of the diversified categories is Vikuntha. He who is the agent of it is Vaikunthah.
406. Puruṣaḥ: One who existed before everything.
407. Prāṇaḥ: One who lives as Kshetrajana (knower in the body) or one who functions in the form of vital force called Prana.
408. Prāṇadaḥ: One who is the giver of life.
409. Praṇavaḥ: One who is praised or to whom prostration is made with Om.
410. Pṛthuḥ: One who has expanded himself as the world.
411. Hiraṇyagarbhaḥ: He who was the cause of the golden-coloured egg out of which Brahma was born.
412. Śatrughnaḥ: One who destroys the enemies of the Devas.
413. Vyāptaḥ: One who as the cause pervades all effects.
414. Vāyuḥ: One who moves towards His devotees.
415. Adhokṣajaḥ: He is Adhokshaja because he undergoes no degeneration from His original nature.

ऋतुस्सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रस्संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥४५॥

ṛtuḥ sudarśanaḥ kālaḥ paramēṣṭhī parigrahaḥ |
ugraḥ saṁvatsarō dakṣō viśrāmō viśvadakṣiṇaḥ || 45 ||

416. Ṛtuḥ: One who is of the nature of Kala (time) which is indicated by the word Ritu or season.
417. Sudarśanaḥ: One whose Darshana or vision that is knowledge, bestows the most auspicious fruit Moksha.
418. Kālaḥ: One who measures and sets a limit to everything.
419. Paramēṣṭhī: One who dwells in his supreme greatness in the sky of the heart.
420. Parigrahaḥ: One who, being everywhere, is grasped on all sides by those who seek refuge in Him. Or one who grasps or receives the offerings made by devotees.
421. Ugraḥ: One who is the cause of fear even to beings like Sun.
422. Saṁvatsaraḥ: One in whom all beings reside.
423. Dakṣaḥ: One who augments in the form of the world.
424. Viśrāmaḥ: One who bestows Vishrama or liberation to aspirants who seek relief from the ocean of Samsara with its waves of various tribulations in the from of Hunger, Thirst etc., and difficulties like Avidya, pride, infatuation etc.
425. Viśvadakṣiṇaḥ: One who is more skilled (Daksha) than every one. Or One who is proficient in everything.

विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ।।४६।।

vistāraḥ sthāvaraḥsthāṇuḥ pramāṇaṁ bījamavyayam |
arthōnarthō mahākōśō mahābhōgō mahādhanaḥ|| 46 ||

426. Vistāraḥ: One in whom all the worlds have attained manifestation.
427. Sthāvaraḥ-sthāṇuḥ: One who is firmly established is Sthavara, and in whom long lasting entities like earth are established in Sthanu. The Lord is both these.
428. Pramāṇaṁ: One who is of the nature of pure consciousness.
429. Bījamavyayam: One who is the seed or cause of Samsara without Himself undergoing any change.

430. Arthaḥ: One who is sought (Arthita) by all, as He is of the nature of bliss.
431. Anarthaḥ: One who, being self-fulfilled, has no other Artha or end to seek.
432. Mahākōśaḥ: One who has got as His covering the great Koshas like Annamaya, Pranamaya etc.
433. Mahābhōgaḥ: One who has Bliss as the great source of enjoyment.
434. Mahādhanaḥ: One who has got the whole universe as the wealth (Dhana) for His enjoyment.

अनिर्विण्णः स्थविष्ठो भूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामस्समीहनः ॥४७॥

anirviṇṇaḥ sthaviṣṭhōbhūrdharmayūpō mahāmakhaḥ |
nakṣatranemirnakṣatrī kṣamaḥ, kṣāmaḥ samīhanaḥ || 47 ||

435. Anirviṇṇaḥ: One who is never heedless, because He is ever self-fulfilled.
436. Sthaviṣṭhaḥ: One of huge proportions, because He is in the form of cosmic person.
437. Abhūḥ: One without birth. Or one has no existence.
438. Dharma-yūpaḥ: The sacrificial post for Dharmas, that is, one to whom all the forms of Dharma, which are His own form of worship, are attached, just as a sacrificial animal is attached to a Yupa or a sacrificial post.
439. Mahāmakhaḥ: One by offering sacrifices to whom, those sacrifices deserve to be called great, because they well give the fruit of Nirvana.
440. Nakṣatra-nemiḥ: The heart of all nakshatras.
441. Nakṣatrī: He is in the form of the nakshatra, Moon.
442. Kṣamaḥ: One who is clever in everything.
443. Kṣāmaḥ: One who remains in the state of pure self after all the modifications of the mind have dwindled.
444. Samīhanaḥ: One who exerts well for creation, etc.

यज्ञ इज्यो महेज्यश्च क्रतुस्सत्रं सताङ्गतिः ।
सर्वदर्शी निवृत्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥४८॥

yajña ijyō mahejyaśca kratuḥ satraṁ satāṁ gatiḥ |
sarvadarśī vimuktātmā sarvajñō jñānamuttamam || 48 ||

445. Yajñaḥ: One who is all-knowing.
446. Ijayaḥ: One who is fit to be worshipped in sacrifices.
447. Mahejyaḥ: He who, of all deities worshipped, is alone capable of giving the blessing of liberation.
448. Kratuḥ: A Yajna in which there is a sacrificial post is Kratu.
449. Satraṁ: One who is of the nature of ordained Dharma.
450. Satāṁ-gatiḥ: One who is the sole support for holy men who are seekers of Moksha.
451. Sarva-darśī: One who by His inborn insight is able to see all good and evil actions of living beings.
452. Vimuktātmā: One who is naturally free.
453. Sarvagñaḥ: One who is all and also the knower of all.
454. Jñānam-uttamam: That consciousness which is superior to all, birthless, unlimited by time and space and the cause of all achievements.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहुर्विदारणः ॥४९॥

suvrataḥ sumukhaḥ sūkṣmaḥ sughōṣaḥ sukhadaḥ suhṛt |
manōharō jitakrōdhō vīrabāhurvidāraṇaḥ || 49 ||

455. Suvrataḥ: One who has take the magnanimous vow to save all refuge-seekers.
456. Sumukhaḥ: One with a pleasant face.
457. Sūkṣmaḥ: One who is subtle because He is without any gross causes like sound etc.
458. Sughōṣaḥ: One whose auspicious sound is the Veda. Or one who has got a deep and sonorous sound like the clouds.

459. Sukhadaḥ: One who gives happiness to good people.
460. Suhṛt: One who helps without looking for any return.
461. Manōharaḥ: One who attracts the mind by His incomparable blissful nature.
462. Jitakrōdhaḥ: One who has overcome anger.
463. Vīrabāhuḥ: One whose arms are capable of heroic deeds as demonstrated in his destruction of Asuras for establishing Vedic Dharma.
464. Vidāraṇaḥ: One who destroys those who live contrary to Dharma.

स्वापनस्स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥५०॥

svāpanassvavaśō vyāpī naikātmā naikakarmakṛt |
vatsarō vatsalō vatsī ratnagarbhō dhaneśvaraḥ || 50 ||

465. Svāpanaḥ: One who enfolds the Jivas in the sleep of Ajnana.
466. Svavaśaḥ: One who is dominated by oneself and not anything else, as He is the cause of the whole cosmic process.
467. Vyāpī: One who interpenetrates everything like Akasha.
468. Naikātmā: One who manifests in different forms as the subsidiary agencies causing the various cosmic processes.
469. Naikakarmakṛt: One who engages in innumerable activities in the process of creation, sustentation, etc.
470. Vatsaraḥ: One in whom everything dwells.
471. Vatsalaḥ: One who has love for His devotees.
472. Vatsī: One who protects those who are dear to Him.
473. Ratnagarbhaḥ: The Ocean is so called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.
474. Dhaneśvaraḥ: One who is the Lord of all wealth.

धर्मगुब्धर्मकृद्धर्मी सदक्षरमसत्क्षरम् ।
अविज्ञाता सहस्रांशुः विधाता कृतलक्षणः ॥५१॥

dharmagubdharmakṛddharmī sadasatkṣaramakṣaram |
avijñātā sahasrāṁśurvidhātā kṛtalakṣaṇaḥ || 51 ||

475. Dharmagub: One who protects Dharma.
476. Dharmakṛd: Though above. Dharma and Adharma, He performs Dharma in order to keep up the traditions in respect of it.
477. Dharmī: One who upholds Dharma.
478. Sat: The Parabrahman who is of the nature of truth.
479. Asat: As the Aparabrahma has manifested as the world He is called Asat (not having reality).
480. Kṣaram: All beings subjected to change.
481. Akṣaram: The changeless one.
482. Aviñātā: One who is without the attributes of a Jiva or vigyata like sense of agency, etc.
483. Sahasrāṁśuḥ: One with numerous rays, that is the Sun.
484. Vidhātā: One who is the unique support of all agencies like Ananta who bear the whole universe.
485. Kṛtalakṣaṇaḥ: One who is of the nature of conscousness.

गभस्तिनेमिस्सत्वस्थस्सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥५२॥

gabhastinemiḥ sattvasthaḥ siṁhō bhūtamaheśvaraḥ |
ādidevō mahādevō deveśō devabhṛdguruḥ || 52 ||

486. Gabhastinemiḥ: He who dwells in the middle of Gabhasti or rays as the Sun.
487. Sattvasthaḥ: One who dwells specially in sattvaguna, which is luminous by nature.
488. Simhaḥ: One who ahs irresistible power like a lion.

489. Bhūtamaheśvaraḥ: The supreme Lord of all beings.
490. Ādidevaḥ: He who is the first of all beings.
491. Mahādevaḥ: One whose greatness consists in His supreme self-knowledge.
492. Deveśaḥ: One who is the lord of all Devas, being the most important among them.
493. Devabhṛd-guruḥ: Indra who governs the Devas is Devabhrut. The Lord is even that Indra's controller (Guru).

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥५३॥

uttarō gōpatirgōptā jñānagamyaḥ purātanaḥ |
śarīrabhūtabhṛdbhōktā kapīndrō bhūridakṣiṇaḥ || 53 ||

494. Uttaraḥ: One who is Uttirna or liberated from Samsara.
495. Gōpatiḥ: Krishna who tends the cattle in the form of a Gopa. One who is the master of the earth.
496. Gōptā: One who is the protector of all beings.
497. Jñānagamyaḥ: The Lord cannot be known through Karma or a combination of Karma and Jyana.
498. Purātanaḥ: One who is not limited by time and who existed before anything else.
499. Śarīrabhūtabhṛd: One who is the master of the five Bhutas (elements) of which the body is made.
500. Bhōktā: One who protects. Or one who is the enjoyer of infinite bliss.
501. Kapīndraḥ: Kapi means Varah (boar). The word means, the Lord who is Indra and also one who manifested as Varaha or the Boar in one of the incarnations. Or it signifies His Rama incarnation in which He played the role of the master of the monkeys.
502. Bhūridakṣiṇaḥ: One to whom numerous Dakshinas or votive offerings are made in Yajnas.

सोमपोऽमृपस्सोमः पुरुजित्पुरुसत्तमः ।
विनयो जयः सत्यसन्धो दाशार्हः सात्त्वतांपतिः ॥५४॥

sōmapōmr̥tapaḥ sōmaḥ purujit purusattamaḥ |
vinayō jayaḥ satyasandhō dāśārhassātvatāṁ patiḥ || 54 ||

503. Sōmapaḥ: One who drinks the Soma in all Yajnas in the form of the Devata.
504. Amṛtapaḥ: One who drinks the drink of immortal Bliss which is of one's own nature.
505. Sōmaḥ: One who as the moon invigorates the plants.
506. Purujit: One who gains victory over numerous people.
507. Purushottamaḥ: As His form is of cosmic dimension He is Puru or great, and as He is the most important of all, He is Sattama.
508. Vinayaḥ: One who inflicts Vinaya or punishment on evil ones.
509. Jayaḥ: One who is victorious over all beings.
510. Satyasandhaḥ: One whose 'Sandha' or resolve becomes always true.
511. Dāśārhaḥ: Dasha means charitable offering. Therefore, He to whom charitable offerings deserve to be made.
512. Sātvatāṁ-patiḥ: 'Satvatam' is the name of a Tantra. So the one who gave it out or commented upon it.

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥५५॥

jīvō vinayitāsākṣī mukundōmitavikramaḥ |
ambhōnidhiranantātmā mahōdadhiśayōntakaḥ || 55 ||

513. Jīvaḥ: One who as the Kshetragya or knower of the field or the body, is associated with the Pranas.
514. Vinayitā-sākṣī: One who witnesses the Vinayita or worshipful attitude of all devotees.
515. Mukundaḥ: One who bestows Mukti or Liberation.

516. Amitavikramaḥ: One whose three strides were limitless.
517. Ambhōnidhiḥ: One in whom the Ambas or all beings from Devas down dwell.
518. Anantātmā: One who cannot be determined by space, time and causation.
519. Mahōdadhi-śayaḥ: One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.
520. Antakaḥ: One who brings about the end of all beings.

अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥५६॥

ajō mahārhaḥ svābhāvyō jitāmitraḥ pramōdanaḥ |
ānandō nandanō nandaḥ satyadharmā trivikramaḥ || 56 ||

521. Ajaḥ: 'A' means Mahavishnu. So the word means one who is born of Vishnu i.e. Kama Deva.
522. Mahārhaḥ: One who is fit for worship.
523. Svābhāvyaḥ: Being eternally perfect He is naturally without a beginning.
524. Jitāmitraḥ: One who has conquered the inner enemies like attachment, anger, etc. as also external enemies like Ravana, Kumbhakarna etc.
525. Pramōdanaḥ: One who is always joyous as He is absorbed in immortal Bliss.
526. Ānandaḥ: One whose form is Ananda or Bliss.
527. Nandanaḥ: One who gives delight.
528. Nandaḥ: One endowed with all perfections.
529. Satyadharmā: One whose knowledge and other attributes are true.
530. Trivikramaḥ: One whose three strides covered the whole world.

महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपदस्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥५७॥

maharṣiḥ kapilācāryaḥ kṛtajñō medinīpatiḥ |
tripadastridaśādhyakṣō mahāśṛṅgaḥ kṛtāntakṛt || 57 ||

531. Maharṣiḥ Kapilācāryaḥ: Kapila is called Maharshi because he was master of all the Vedas.
532. Kṛtajñaḥ: Kruta means the world because it is of the nature of an effect.
533. Medinīpatiḥ: One who is the Lord of the earth.
534. Tripadaḥ: One having three strides.
535. Tridaśādhyakṣaḥ: One who is the witness of the three states of waking, dream and sleep, which spring from the influence of the Gunas.
536. Mahāśṛṅgaḥ: One with a great antenna.
537. Kṛtānta-kṛt: One who brings about the destruction of the Kruta or the manifested condition of the universe.

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥५८॥

mahāvarāhō gōvindaḥ suṣeṇaḥ kanakāṅgadī |
guhyō gabhīrō gahanō guptaścakragadādharaḥ || 58 ||

538. Mahā-varāhaḥ: The great Cosmic Boar.
539. Gōvindaḥ: 'Go' means Words, that is the Vedic sentences. He who is known by them is Gōvindaḥ.
540. Suṣeṇaḥ: One who has got about Him an armed guard in the shape of His eternal associates.
541. Kanakāṅgadī: One who has Angadas (armlets) made of gold.

542. Guhyaḥ: One who is to be known by the Guhya or the esoteric knowledge conveyed by the Upanishads. Or one who is hidden in the Guha or heart.
543. Gabhīraḥ: One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess, etc.
544. Gahanaḥ: One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dreams and sleep as also their absence.
545. Guptaḥ: One who is not an object of words, thought, etc.
546. Chakra-gadā-dharaḥ: One who has discus and Gada in hand.

वेधाः स्वाङ्गोऽजितः दृढः सङ्कर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ।।५९।।

vedhāḥ svāṅgo’jitaḥ kṛṣṇo dṛḍhaḥ saṅkarṣaṇo’cyutaḥ |
varuṇo vāruṇo vṛukṣaḥ puṣkarākṣo mahāmanāḥ || 59 ||

547. Vedhāḥ: One who does Vidhana or regulation.
548. Svāṅgaḥ: One who is oneself the participant in accomplishing works.
549. Ajitaḥ: One who has not been conquered by anyone in His various incarnations.
550. Kṛṣṇaḥ: One who is known as Krishna-dvaipayana.
551. Dṛḍhaḥ: One whose nature and capacity know no decay.
552. Saṅkarṣaṇo-acyutaḥ: Sankarshana is one who attracts to oneself all beings at the time of cosmic Dissolution and Acyuta is one who knows no fall from His real nature. They form one word with the first as the qualification - Acyuta who is Sankarshana.
553. Varuṇaḥ: The evening sun is called Varuna, because he withdraws his rays into himself.
554. Vāruṇaḥ: Vasishta or Agastya, the sons of Varuna.
555. Vṛukṣaḥ: One who is unshakable like a tree.

556. Puṣkarākṣaḥ: One who shines as the light of consciousness when meditated upon in the lotus of the heart. Or one who has eyes resembling the lotus.
557. Mahāmanāḥ: One who fulfils the three functions of creation, sustentation and dissolution of the universe by the mind alone.

भगवान् भगहा नन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥६०॥

bhagavān bhagahānandī vanamālī halāyudhaḥ |
ādityō jyōtirādityaḥ sahiṣṇurgatisattamaḥ || 60 ||

558. Bhagavān: The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance - one who knows all these is Bhagavan.
559. Bhagahā: One who withdraws the Bhagas, beginning with lordliness, into Himself at the time of dissolution.
560. Ānandī: One whose nature is Ananda (bliss).
561. Vanamālī: One who wears the floral wreath (Vanamala) called Vaijayanti, which consists of the categories of five elements.
562. Halāyudhaḥ: One who in His incarnation as Balabhadra had Hala or ploughshare as His weapon.
563. Ādityaḥ: One who was born of Aditi in His incarnation as Vamana.
564. Jyōtir-ādityaḥ: One who dwells in the brilliance of the sun's orb.
565. Sahiṣṇuḥ: One who puts up with the contraries like heat and cold.
566. Gatisattamaḥ: One who is the ultimate resort and support of all, and the greatest of all beings.

सुधन्वा खण्डपरशुर्दारुणो द्रविणप्रदः ।
दिविस्पृक्सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥६१॥

sudhanvā khaṇḍaparaśurdāruṇō draviṇapradaḥ |
divaspṛk sarvadṛgvyāsō vācaspatirayōnijaḥ || 61 ||

567. Sudhanvā: One who has got as His weapon the bow named Saranga of great excellence.
568. Khaṇda-paraśuḥ: The battle-axe that destroys enemies.
569. Dāruṇaḥ: One who is harsh and merciless to those who are on the evil path.
570. Draviṇapradaḥ: One who bestows the desired wealth on devotees.
571. Divah-spṛk: One who touches the heavens.
572. Sarvadṛg-vyāsaḥ: One whose comprehension includes everything in its ambit.
573. Vācaspatirayōnijaḥ: The Lord is Vachaspati because He is the master of all learning. He is Ayonija because He was not born of a mother. This forms a noun in combination with the attribute.

त्रिसामा समगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिःपरायणम् ॥६२॥

trisāmā sāmagaḥ sāma nirvāṇaṁ bheṣajaṁ bhiṣak |
saṁnyāsakṛcchamaśyāntō niṣṭhā śāntiḥ parāyaṇam || 62 ||

574. Trisāmā: One who is praised by the chanters of Sama-gana through the three Samas known as Devavratam.
575. Sāmagaḥ: One who chants the Sama-gana.
576. Sāma: Among the Vedas, I am Sama Veda.
577. Nirvāṇaṁ: That in which all miseries cease and which is of the nature of supreme bliss.
578. Bheṣajaṁ: The medicine for the disease of Samsara.
579. Bhiṣak: The Lord is called Bhishak or physician.
580. Saṁnyāsakṛt: One who instituted the fourth Ashrama of Sanyasa for the attainment of Moksha.

581. Samaḥ: One who has ordained the pacification of the mind as the most important discipline for Sannyasins (ascetics).
582. Sāntaḥ: The peaceful, being without interest in pleasures of the world.
583. Niṣṭhā: One in whom all beings remain in abeyance at the time of Pralaya.
584. Śāntiḥ: One in whom there is complete erasing of Avidya or ignorance. That is Brahman.
585. Parāyaṇam: The state, which is the highest and from which there is no return to lower states.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृषभाक्षो वृषप्रियः ॥६३॥

śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ |
gōhitō gōpatirgōptā vr̥ṣabhākṣō vr̥ṣapriyaḥ || 63 ||

586. Śubhāṅgaḥ: One with a handsome form.
587. Śāntidaḥ: One who bestows shanti, that is, a state of freedom from attachment, antagonism, etc.
588. Sraṣṭā: One who brought forth everything at the start of the creative cycle.
589. Kumudaḥ: 'Ku' means the earth. One who delights in it.
590. Kuvaleśayaḥ: 'Ku' means earth. That which surrounds it is water, so 'Kuvala' means water. One who lies in water is Kuvalesaya. 'Kuvala' also means the underside of serpents. One wholies on a serpent, known as Adisesha, is Kuvalesaya.
591. Gōhitaḥ: One who protected the cows by uplifting the mount Govardhana in His incarnation as Krishna.
592. Gōpatiḥ: The Lord of the earth is Vishnu.
593. Gōptā: One who is the protector of the earth. Or one who hides Himself by His Maya.
594. Vr̥ṣapriyaḥ: One whose eyes can rain all desirable objects on devotees. Vrushabha means Dharma and so one whose look is Dharma.
595. Vrushapriyaḥ: One to whom Vrusha or Dharma is dear.

अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रिवासः श्रीपतिः श्रीमतां वरः ॥६४॥

anivartī nivṛttātmā saṁkṣeptā kṣemakṛcchivaḥ |
śrīvatsavakṣāḥ śrīvāsaḥ śrīpatiḥ śrīmatāṁ varaḥ || 64 ||

596. Anivartī: One who never retreats in the battle with Asuras. Or one who, being devoted to Dharma, never abandons it.
597. Nivṛttātmā: One whose mind is naturally withdrawn from the objects of senses.
598. Saṁkṣeptā: One who at the time of cosmic dissolution contracts the expansive universe into a subtle state.
599. Kṣemakṛt: One who gives Kshema or protection to those that go to him.
600. Śivaḥ: One who purifies everyone by the very utterance of His name.
601. Śrīvatsavakṣāḥ: One on whose chest there is a mark called Shrivasta.
602. Śrīvāsaḥ: One on whose chest Shridevi always dwells.
603. Śrīpatiḥ: One whom at the time of the churning of the Milk ocean Shridevi chose as her consort, rejecting all other Devas and Asuras. Or Shri mean supreme Cosmic Power. The Lord is the master of that Power.
604. Śrīmatāṁ-varaḥ: One who is supreme over all deities like Brahma who are endowed with power and wealth of the Vedas.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥६५॥

śrīdaḥ śrīśaḥ śrīnivāsaḥ śrīnidhiḥ śrīvibhāvanaḥ |
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān lōkatrayāśrayaḥ || 65 ||

605. Śrīdaḥ: One who bestows prosperity on devotees.
606. Śrīśaḥ: One who is Lord of the Goddess Shri.

607. Śrīnivāsaḥ: Shri here denotes men with Shri, that is, virtue and power. He who dwells in such men is Shrinivasa.
608. Śrīnidhiḥ: One who is the seat of all Shri, that is, virtues and powers.
609. Śrīvibhāvanaḥ: One who grants every form of prosperity and virtue according to their Karma.
610. Śrīdharaḥ: One who bears on His chest Shri who is the mother of all.
611. Śrīkaraḥ: One who makes devotees - those who praise, think about Him and worship Him- into virtuous and powerful beings.
612. Śreyaḥ: 'Shreyas' means the attainment of what is un-decaying good and happiness. Such a state is the nature of the Lord.
613. Śrīmān: One in whom there are all forms of Shri that is power, virtue, beauty etc.
614. Lōkatrayāśrayaḥ: One who is the support of all the three worlds.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिगणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिच्छिन्नसंशयः ॥६६॥

svakṣaḥ svaṅgaḥ śatānaṅdō naṅdirjyōtirgaṇeśvaraḥ |
vijitātmā vidheyātmā satkīrtiśchinnasaṁśayaḥ || 66 ||

615. Svakṣaḥ: One who's Akshas (eyes) are handsome like lotus flowers.
616. Svaṅgaḥ: One whose limbs are beautiful.
617. Śatānandaḥ: One who is non-dual and is of the nature of supreme bliss.
618. Nandiḥ: One who is of the nature of supreme Bliss.
619. Jyōtir-gaṇeśvaraḥ: One who is the Lord of the stars, that is, Jyotirgana.
620. Vijitātmā: One who has conquered the Atma that is the mind.
621. Vidheyātmā: One whose form or nature cannot be determined as 'only this'.
622. Satkīrtiḥ: One whose fame is of the nature of truth.

623. Chinna-saṁśayaḥ: One who has no doubts, as everything is clear to him like a fruit in the palm.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतस्स्थिरः ।
भूशयो भूषणो भूतिरशोकः शोकनाशनः ॥६७॥

udīrṇaḥ sarvataścakṣuranīśaḥ śāśvatasthiraḥ |
bhūśayō bhūṣaṇō bhūtirviśōkaḥ śōkanāśanaḥ || 67 ||

624. Udīrṇaḥ: He who is superior to all beings.
625. Sarvataḥ-cakṣuḥ: One who, being of the nature of pure consciousness, can see everthing in all directions.
626. Anīśaḥ: One who cannot have anyone to lord over him.
627. Śāśvata-sthiraḥ: One, who though eternal is also unchanging.
628. Bhūśayaḥ: One who, while seeking the means to cross over to Lanka, had to sleep on the ground of the sea-beach.
629. Bhūṣaṇaḥ: One who adorned the earth by manifesting as various incarnations.
630. Bhūtiḥ: One who is the abode or the essence of everthing, or is the source of all glorious manifestations.
631. Viśōkaḥ: One who, being of the nature of bliss, is free from all sorrow.
632. Śōkanāśanaḥ: One who effaces the sorrows of devotees even by mere remembrance.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥६८॥

arciṣmānarcitaḥ kuṁbhō viśuddhātmā viśōdhanaḥ |
aniruddhōpratirathaḥ pradyumnōmitavikramaḥ || 68 ||

633. Arciṣmān: He by whose rays of light (Archish), the sun, the moon and other bodies are endowed with rays of light.
634. Arcitaḥ: One who is worshipped by Brahma and other Devas who are themselves the objects of worship in all the worlds.
635. Kumbhaḥ: He who contains in Himself every thing as in a pot.

636. Viśuddhātmā: Being above the three Gunas, Satva, Rajas and Tamas, the Lord is pure spirit and is also free from all impurities.
637. Viśōdhanaḥ: One who destroys all sins by mere remembrance.
638. Aniruddhaḥ: The last one of the four Vyuhas - Vasudeva, Samkarshana, Pradyumna and Aniruddhaḥ. Or one who, cannot be obstructed by enemies.
639. Aprati-rathaḥ: One who has no Pratiratha or an equal antagonist to confront.
640. Pradyumnaḥ: One whose Dyumna or wealth is of a superior and sacred order. Or one of the four Vyuhas.
641. Amitavikramaḥ: One of unlimited prowess. Or one whose prowess cannot be obstructed by any one.

कालनेमिनिहा वीरः शूरः शौरिजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥६९॥

kālaneminihā vīraḥ śauriḥ śūrajaneśvaraḥ |
trilōkātmā trilōkeśaḥ keśavaḥ keśihā hariḥ || 69 ||

642. Kālanemi-nihā: One who destroyed the Asura named Kalanemi.
643. Viraḥ: One who is courageous.
644. Śauriḥ: One who was born in the clan of Sura as Krishna.
645. Śūrajaneśvaraḥ: One who by his overwhelming prowess controls even great powers like Indra and others.
646. Trilōkātmā: One who in his capacity as the inner pervade is the soul for the three worlds.
647. Trilōkeśaḥ: One under whose guidance and command everything in the three words is functioning.
648. Keśavaḥ: By Kesha is meant the rays of light spreading within the orbit of the sun.
649. Keśihā: One who destroyed the Asura named Keshi.
650. Hariḥ: One who destroys Samsara, that is, entanglement in the cycle of birth and death along with ignorance, its cause.

कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपुर्विष्णुः वीरोऽनन्तो धनञ्जयः ॥७०॥

kāmadevaḥ kāmapālaḥ kāmī kāntaḥ kṛtāgamaḥ |
anirdeśyavapurviṣṇurvīrōnantō dhanañjayaḥ || 70 ||

651. Kāmadevaḥ: One who is desired by persons in quest of the four values of life – Dharma, Artha, Kama and Moksha.
652. Kāmapālaḥ: One who protects or assures the desired ends of people endowed with desires.
653. Kāmī: One who by nature has all his desires satisfied.
654. Kāntaḥ: One whose form is endowed with great beauty. Or one who effects the 'Anta' or dissolution of 'Ka' or Brahma at the end of a Dviparardha (the period of Brahma's lifetime extending over a hundred divine years).
655. Kṛtāgamaḥ: He who produced scriptures like Shruti, Smruti and Agama.
656. Anirdeśya-vapuḥ: He is called so, because, being above the Gunas, His form cannot be determined.
657. Viṣṇuḥ: One whose brilliance has spread over the sky and over the earth.
658. Vīraḥ: One who has the power of Gati or movement.
659. Anantaḥ: One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location, etc.
660. Dhananjayaḥ: Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhuti, a glorious manifestation of the Lord.

ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद्ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥७१॥

brahmaṇyō brahmakṛdbrahmā brahma brahmavivardhanaḥ |
brahmavidbrāhmaṇō brahmī brahmajñō brāhmaṇapriyaḥ || 71 ||

661. Brahmaṇyaḥ: The Vedas, Brahmanas and knowledge are indicated by the word Brahma. As the Lord promotes these, He is called Brahmanya.
662. Brahmakṛt: One who performs Brahma or Tapas (austerity).
663. Brahmā: One who creates everything as the creator Brahma.
664. Brahma: Being big expanding, the Lord who is known from indications like Satya (Truth), is called Brahma. Or Brahma is Truth, Knowledge and Infinity!
665. Brahma-vivardhanaḥ: One who promotes Tapas (austerity), etc.
666. Brahmavid: One who knows the Vedas and their real meaning.
667. Brāhmaṇaḥ: One who, in the form of Brahmana, instructs the whole world, saying, 'It is commanded so and so in the Veda'.
668. Brahmī: One in whom is established such entities as Tapas, Veda, mind, Prana etc. which are parts of Brahma and which are also called Brahma.
669. Brahmajñaḥ: One who knows the nature of Brahman.
670. Brāhmaṇapriyaḥ: One to whom holy men are devoted.

महाक्रमो महाकर्मा महातेजा: महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ।।७२।।

mahākramō mahākarmā mahātejā mahōragaḥ |
mahākraturmahāyajvā mahāyajñō mahāhaviḥ || 72 ||

671. Mahākramaḥ: One with enormous strides. May Vishnu with enormous strides bestow on us happiness.
672. Mahākarmā: One who is performing great works like the creation of the world.
673. Mahātejāḥ: He from whose brilliance, sun and other luminaries derive their brilliance. Or one who is endowed with the brilliance of various excellences.
674. Mahoragaḥ: He is also the great serpent.
675. Mahākratuḥ: He is the great Kratu or sacrifice.
676. Mahāyajvā: One who is great and performs sacrifices for the good of the world.
677. Mahāyajñaḥ: He who is the great sacrifice.

678. Mahāhaviḥ: The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self, which is Brahman.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतःस्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥७३॥

stavyaḥ stavapriyaḥ stōtraṁ stutiḥ stōtā raṇapriyaḥ |
pūrṇaḥ pūrayitā puṇyaḥ puṇyakīrtiranāmayaḥ || 73 ||

679. Stavyaḥ: One who is the object of laudations of everyone but who never praises any other being.
680. Stava-priyaḥ: One who is pleased with hymns.
681. Stotraṁ: A Stotra means a hymn proclaiming the glory, attributes and names of the Lord.
682. Stutiḥ: A praise.
683. Stōtā: One who, being all -formed, is also the person who sings a hymn of praise.
684. Raṇapriyaḥ: One who is fond of fight for the protection of the world, and for the purpose always sports in His hands the five weapons, the discus Sudarshana, the mace Kaumodaki, the bow Saranga, and the sword Nandaka besides the conch Panchajanya.
685. Pūrṇaḥ: One who is self-fulfilled, being the source of all powers and excellences.
686. Pūrayitā: One who is not only self-fulfilled but gives all fulfillments to others.
687. Puṇyaḥ: One by only hearing about whom all sins are erased.
688. Puṇyakīrtiḥ: One of holy fame. His excellences are capable of conferring great merit on others.
689. Anāmayaḥ: One who is not afflicted by any disease that is born of cause, internal or external.

मनोजवस्तीर्थकरो वसुरेताः वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥७४॥

manōjavastīrthakarō vasuretā vasupradaḥ |
vasupradō vāsudevō vasurvasumanā haviḥ || 74 ||

690. Manōjavaḥ: One who, being all pervading, is said to be endowed with speed likes that of the mind.
691. Tīrthakaraḥ: Tirtha means Vidya, a particular branch of knowledge or skill.
692. Vasu-retāḥ: He whose Retas (Semen) is gold (Vasu).
693. Vasupradaḥ: One who gladly bestows wealth in abundance. He is really the master of all wealth, and others who seem to be so are in those positions only because of His grace.
694. Vasupradaḥ: One who bestows on devotees the highest of all wealth, namely Moksha.
695. Vāsudevaḥ: The son of Vasudeva.
696. Vasuḥ: He in whom all creation dwells.
697. Vasumanaḥ: One whose mind dwells equally in all things.
698. Haviḥ: Havis or sacrificial offerings.

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥७५॥

sadgatiḥ satkṛtiḥ sattā sadbhūtiḥ satparāyaṇaḥ |
śūrasenō yaduśreṣṭhaḥ sannivāsaḥ suyāmunaḥ || 75 ||

699. Sadgatiḥ: One who is attained by such persons. Or who is endowed with intelligence of great excellence.
700. Satkṛtiḥ: One whose achievements are for the protection of the world.
701. Sattā: Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences is called Satta.
702. Sad-bhūtiḥ: The Paramatman who is pure existence and conscousness, who is unsublatable and who manifests Himself in many ways.

703. Satparāyaṇaḥ: He who is the highest Status attainable by holy men who have realized the Truth.
704. Śūrasenaḥ: One having an army of heroic wariours like Hanuman.
705. Yaduśreṣṭhaḥ: One who is the greatest among the Yadus.
706. Sannivāsaḥ: One who is the resort of holy knowing ones.
707. Suyāmunaḥ: One who is surrounded by may illustrious persons associated with the river Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra, etc.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥७६॥

bhūtāvāsō vāsudevaḥ sarvāsunilayōnalaḥ |
darpahā darpadō dṛptō durdharōthāparājitaḥ || 76 ||

708. Bhūtāvāsaḥ: He in whom all the beings dwell.
709. Vāsudevaḥ: The Divinity who covers the whole universe by Maya.
710. Sarvāsunilayaḥ: He in whose form as the Jiva all the vital energy or Prana of all living beings dissolves.
711. Analaḥ: One whose wealth or power has no limits.
712. Darpahā: One who puts down the pride of persons who walk along the unrighteous path.
713. Darpadaḥ: One who endows those who walk the path of righteousness with a sense of self-respect regarding their way of life.
714. Dṛptaḥ: One who is ever satisfied by the enjoyment of His own inherent bliss.
715. Durdharaḥ: One who is very difficult to be borne orcontained in the heart in meditation.
716. Aparājitaḥ: One who is never conquered by internal enemies like attachment and by external enemies like Asuras.

विश्वमूर्तिर्महामूर्तिः दीप्तमूर्तिरमूर्तिमान् ।
अनेकमूर्तिरव्यक्तः सतमूर्तिर्शताननः ॥७७॥

viśvamūrtirmahāmūrtirdīptamūrtiramūrtimān |
anekamūrtiravyaktaḥ śatamūrtiḥ śatānanaḥ || 77 ||

717. Viśvamūrtiḥ: One who, being the soul of all, has the whole universe as His body.
718. Mahāmūrtiḥ: One with an enormous form stretched on a bedstead constituted of the serpent Adisesha.
719. Dīptamūrtiḥ: One with a luminous form of knowledge.
720. Amūrtimān: He who is without a body born of Karma.
721. Anekamūrtiḥ: One who assumes several bodies in His incarnations as it pleases Him in or to help the world.
722. Avyaktaḥ: One who cannot be clearly described as 'This' even though He has many forms.
723. Śatamūrtiḥ: One who, though He is of the nature of Pure Consciousness, assumes different forms for temporary purposes.
724. Śatānanaḥ: He is called one with a hundred faces to indicate that He has several forms.

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लोकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥७८॥

ekō naikaḥ savaḥ kaḥ kiṁ yattatpadamanuttamam |
lōkabandhurlōkanāthō mādhavō bhaktavatsalaḥ || 78 ||

725. Ekaḥ: One without any kind of differences that are internal or that relate to similar objects external or to dissimilar objects.
726. Naikaḥ: One who has numerous bodies born of Maya.
727. Savaḥ: That Yajna in which Soma is made.
728. Kaḥ: The syllable 'Ka' indicatesjoy or happiness. So it means one who is hymned as constituted of joy.

729. Kim: One who is fit to be contemplated upon, because He is the summation of all values.
730. Yat: One who is by nature existent. The word 'Yat' indicates a self-subsisting entity.
731. Tat: Brahma is so called because He 'expands'.
732. Padamanuttamam: Braman is 'Pada' or Status, because He is the goal of all Moksha-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.
733. Lokabandhuḥ: One who is friend of the world.
734. Lokanāthah: One to whom all the worlds pray.
735. Mādhavaḥ: One who was born in the clan of Madhu.
736. Bhaktavatsalaḥ: One who has got love for devotees.

सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशीरचलश्चलः ॥७९॥

suvarṇavarṇō hemāṅgō varāṅgaścandanāṅgadī |
vīrahā viṣamaḥ śūnyō ghṛtāśīracalaścalaḥ || 79 ||

737. Suvarṇavarṇaḥ: One who has got the colour of gold.
738. Hemāṅgaḥ: One whose form is like that of gold.
739. Varāṅgaḥ: He the parts of whose form are brilliant.
740. Candanāṅgadī: One who is adorned with armlets that generate joy.
741. Vīrahā: One who destroyed heroes (Viras) like Kiranyakashipu for protecting Dharma.
742. Viṣamaḥ: One to whom there is no euql because nothing is comparable to Him by any characteristic.
743. Śūnyaḥ: One who, being without any attributes, appears as Sunya (emptiness).
744. Ghṛtāśīḥ: One whose blessings are unfailing.
745. Acalaḥ: One who cannot be deprived of His real nature as Truth, Intelligence and Infinity.
746. Calaḥ: One who moves in the form of air.

अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृत् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥८०॥

amānī mānadō mānyō lōkasvāmī trilōkadhṛt |
sumedhā medhajō dhanyaḥ satyamedhā dharādharaḥ || 80 ||

747. Amānī: He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Atman.
748. Mānadaḥ: One who by His power of Maya induces the sense of self in non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the non-self.
749. Mānyaḥ: One who is to be adored by all, because He is the God of all.
750. Lokasvāmī: One who is the Lord of all the fourteen spheres.
751. Trilokadhṛt: One who supports all the three worlds.
752. Sumedhāḥ: One with great and beneficent intelligence.
753. Medhajaḥ: One who arose from Yaga (a kind of sacrifice).
754. Dhanyaḥ: One who has attained all His ends and therefore is self-satisfied.
755. Satyamedhāḥ: One whose intelligence is fruitful.
756. Dharādharaḥ: One who supports the worlds by His fractiosn like Adisesha.

तेजो वृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥८१॥

tejōvṛṣō dyutidharaḥ sarvaśastrabhṛtāṁ varaḥ |
pragrahō nigrahō vyagrō naikaśṛṅgō gadāgrajaḥ || 81 ||

757. Tejōvṛṣaḥ: One who in the form of the sun causes rainfall at all times.
758. Dyutidharaḥ: One whose form is always brilliant.
759. Sarva-śastra-bhṛtāṁ varaḥ: One who is superior to all bearing arms.

760. Pragrahaḥ: One who accepts the offerings of devotees with great delight.
761. Nigrahaḥ: One who controls and destroys everything.
762. Vyagraḥ: One who has no Agra or end. Or one who is very attentive (Vyagra) in granting the prayers of devotees.
763. Naikaśṛṅgaḥ: One with four horns.
764. Gadāgrajaḥ: One who is revealed first by Mantra (Nigada). Or one who is the elder brother of Gada.

चतुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥८२॥

caturmūrtiścaturbāhuścaturvyūhaścaturgatiḥ |
caturātmā caturbhāvaścaturvedavidekapāt || 82 ||

765. Caturmūrtiḥ: One with four aspects as Virat, Sutratma, Avyakruta, and Turiya. Or one with four horns with colours white, red, yellow and black.
766. Caturbāhuḥ: One with four arms, as Vasudeva is always described.
767. Caturvyūhaḥ: One having four manifestations.
768. Caturgatiḥ: One who is sought as the end by the four Orders of life and four Varnas ordained by the scriptures.
769. Caturātmā: One whose self is specially endowed with puissance, because it is without any attachment, antagonism, etc.
770. Caturbhāvaḥ: One from whom has originated the four human values - Dharma, Artha, Kama, and Moksha.
771. Catur-vedavid: One who understands the true meaning of the four Vedas.
772. Ekapāt: One with a single Pada, part or leg. Or one with a single foot or manifestation.

समावर्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥८३॥

samāvartō nivṛttātmā durjayō duratikramaḥ |
durlabhō durgamō durgō durāvāsō durārihā || 83 ||

773. Samāvartaḥ: One who effectively whirls the wheel of Samsara.
774. Anivrutātmā: One who is not Nivruta (separated from) anything or anywhere, because He is all-pervading.
775. Durjayaḥ: One who cannot be conquered.
776. Duratikramaḥ: One out of fear of whom, even heavenly objects like sun do not dare to oppose His command.
777. Durlabhaḥ: One who can be attained by Bhakti, which is difficult for a person to be endowed with.
778. Durgamaḥ: One whom it is difficult to attain.
779. Durgaḥ: One the attainment of whom is rendered difficult by various obstructions.
780. Durāvāsaḥ: He whom the Yogis with very great difficulty bring to reside in their hearts in Samadhi.
781. Durārihā: One who destroys beings like Asuras.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥८४॥

śubhāṅgō lōkasāraṅgaḥ sutantustantuvardhanaḥ |
indrakarmā mahākarmā kṛtakarmā kṛtāgamaḥ || 84 ||

782. Śubhāṅgaḥ: One whose form is very auspicious to meditate upon.
783. Lōkasāraṅgaḥ: One who like the Saranga (honey-beetle) grasps the essence of the world.
784. Sutantuḥ: As this universe of infinite extension belongs to Him, the Lord is called Sutantu.
785. Tantu-vardhanaḥ: One who can augment or contract the web of this world.
786. Indra-karmā: One whose actions are like that of Indra, that is, are of a highly commendable nature.
787. Mahākarmā: One of whom the great elements like Akasha are effects.

788. Kṛtakarmā: One who has fulfilled everything and has nothing more to accomplish.
789. Kṛtāgamaḥ: One who has given out the Agama in the shape of the Veda.

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनिः श्रृङ्गी जयन्तः सर्वविज्जयी ॥८५॥

udbhavaḥ sundaraḥ sundō ratnanābhaḥ sulōcanaḥ |
arkō vājasanaḥ śṛṅgī jayantaḥ sarvavijjayī || 85 ||

790. Udbhavaḥ: One who assumes great and noble embodiments out of His own will.
791. Sundaraḥ: One who has a graceful attractiveness that surprises everyone.
792. Sundaḥ: One who is noted for extreme tenderness (Undanam).
793. Ratna-nābhaḥ: Ratna indicates beauty; so one whose navel is very beautiful.
794. Sulōcanaḥ: One who has brilliant eyes, that is, knowledge of everything.
795. Arkaḥ: One who is being worshipped even by beings like Brahma who are themselves objects of worship.
796. Vājasanaḥ: One who gives Vajam (food) to those who entreat Him.
797. Śṛṅgī: One who at the time of Pralaya (cosmic dissolution) assumed the form of a fish having prominent antenna.
798. Jayantaḥ: One who conquers enemies easily.
799. Sarvavijjayī: The Lord is 'Sarvavit' as He has knowledge of everything. He is 'Jayi' because He is the conqueror of all the inner forces like attachment, anger etc., as also of external foes like Hiranyaksha.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाहृदो महागर्तो महाभूतो महानिधिः ॥८६॥

suvarṇabindurakṣōbhyaḥ sarvavāgīśvareśvaraḥ |
mahāhradō mahāgartō mahābhūtō mahānidhiḥ || 86 ||

800. Suvarṇabinduḥ: One whose 'Bindus' that is, limbs, are euaql to gold in brilliance.
801. Akṣobhyaḥ: One who is never perturbed by passions like attachment and aversion, by objects of the senses like sound, taste, etc., and by Asuras the antagonists of the Devas.
802. Sarva-vāgīśvareśvaraḥ: One who is the master of all masters of learning, including Brahma.
803. Mahāhradaḥ: He is called a great Hrada (lake), because being the paramatman who is of the nature of Bliss, the Yogis who contemplate upon Him dip themselves in that lake of Bliss and attain to great joy.
804. Mahāgartaḥ: One whose Maya is difficult to cross like a big pit.
805. Mahābhūtaḥ: One who is not divided by the three periods of time - past, present and future.
806. Mahānidhiḥ: One in whom all the great elements have their support. He is Mahan or a great one and 'Nidhi', the most precious one.

कुमुदः कुन्दरः कुन्दः पर्जन्यः पवनोऽनिलः ।
अमृतांशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥८७॥

kumudaḥ kundaraḥ kundaḥ parjanyaḥ pāvanōnilaḥ |
amṛtāśōmṛtavapuḥ sarvajñaḥ sarvatōmukhaḥ || 87 ||

807. Kumudaḥ: 'Ku' means earth; one who gives joy (muda) to the earth by freeing it of its burdens is Kumuda.
808. Kundaraḥ: One who offers blessings as pure as Kunda or jasmine.

809. Kundaḥ: One who has limbs as beautiful as Kunda or Jasmine.
810. Parjanyaḥ: The word means cloud. One who resembles the cloud in extinguishing the three Tapas (heats, that is, miseries) arising from psychological, material and spiritual causes. Or one who rains all desires like a cloud.
811. Pāvanaḥ: One by merely remembering whom a devotee attains purity.
812. Anilaḥ: 'Ilanam' means inducement. One who is without any inducement is Anila. Ilana also means sleep. So one who sleeps not or is ever awake is Anila.
813. Amṛtāśaḥ: One who consumes Amruta or immortal bliss, which is His own nature.
814. Amṛtavapuḥ: One whose form is deathless, that is, undecaying.
815. Sarvajñaḥ: One who is all-knowing.
816. Sarvatōmukhaḥ: One who has faces everywhere.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुम्बरोऽश्वत्थो चाणूरान्ध्रनिषूदनः ॥८८॥

sulabhaḥ suvrataḥ siddhaḥ śatrujicchatrutāpanaḥ |
nyagrōdhōdumbarōśvatthaścāṇūrāndhraniṣūdanaḥ || 88 ||

817. Sulabhaḥ: One who is attained easily by offering trifles like leaf, flower, and fruits etc., with devotion.
818. Suvrataḥ: 'Vratati' means enjoys. So, one who enjoys pure offerings. It can also mean one who is a non-enjoyer, that is, a mere witness.
819. Siddhaḥ: One whose objects are always attained, that is, omnipotent and unobstructed by any other will.
820. Śatrujit: Conqueror of all forces of evil.
821. Śatrutāpanaḥ: One who destroys the enemies of the Devas.
822. Nyagrodhaḥ: That which remains above all and grows downward. That is, He is the source of everything that is manifest.

823. Udumbaraḥ: One who as the Supreme cause is 'above the sky', that is, superior to all.
824. Aśvatthaḥ: That which does not last even for the next day.
825. Cāṇūrāndhra-niṣūdanaḥ: One who destroyed a valiant fighter Chanura belonging to the race of Andhra.

सहस्रार्चिः सप्तजिह्वा सप्तैधा सप्तवाहनः ।
अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाशनः ॥८९॥

sahasrārciḥ saptajihvaḥ saptaidhāḥ saptavāhanaḥ |
amūrtiranaghōcintyō bhayakṛdbhayanāśanaḥ || 89 ||

826. Sahasrārciḥ: One with innumerable Archis or rays.
827. Sapta-jihvaḥ: The Lord in his manifestation as Fire is conceived as having seven tongues of flame.
828. Saptaidhāḥ: The Lord who is of the nature of fire has seven Edhas or forms of brilliance.
829. Saptavāhanaḥ: The Lord in the form of Surya or sun has seven horses as his vehicles or mounts.
830. Amūrtiḥ: One who is without sins or without sorrow.
831. Achintyo: One who is not determinable by any criteria of knowledge, being Himself the witnessing Self- certifying all knowledge.
832. Anaghaḥ: One who is without sins or without sorrow.
833. Bhayakṛud: One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear.
834. Bhaya-nāśanaḥ: One who destroys the fears of the virtuous.

अणुर्बृहत्कृशः स्थूलो गुणभृन्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥९०॥

aṇurbṛhatkṛśaḥ sthūlō guṇabhṛnnirguṇō mahān |
adhṛtassvadhṛtasvāsyaḥ prāgvaṁśō vaṁśavardhanaḥ || 90 ||

835. Aṇuḥ: One who is extremely subtle.

836. Bṛhat: The huge and mighty.
837. Kṛśaḥ: One who is non-material.
838. Sthūlaḥ: Being the inner pervader of all, He is figuratively described as Stula or huge.
839. Guṇa-bhṛt: The support of the Gunas. He is so called because in the creative cycle of creation, sustentation, and dissolution, He is the support of the Gunas – Satva, Rajas and Tamas – with which these functions are performed.
840. Nirguṇaḥ: One who is without the Gunas of Prakruti.
841. Mahān: The great.
842. Adhṛutaḥ: One who, being the support of all supporting agencies, like Pruthvi (Earth), is not supported by anything external to Him.
843. Svadhṛtaḥ: One supported by oneself.
844. Svāsyaḥ: One whose face is beautiful and slightly red like the inside of a lotus flower.
845. Prāgvaṁśaḥ: The family lines of others are preceded by the lines of still others, but the Lord's descendent, namely, the world system, is not preceded by anything else.
846. Vaṁśavardhanaḥ: One who augments or destroys the world-system, which is His off-spring.

भारभृत्कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ।।९१।।

bhārabhṛt kathitō yōgī yōgīśaḥ sarvakāmadaḥ |
āśramaḥ śramaṇaḥ, kṣāmaḥ suparṇō vāyuvāhanaḥ || 91 ||

847. Bhārabhṛt: One who bears the weight of the earth assuming the form of Ananta.
848. Kathitaḥ: One who is spoken of as the highest by the Veda or one of whom all Vedas speak.
849. Yogī: Yoga here means knowledge. So He who is attained by that is Yogi. Or Yoga means Samadhi. He who is ever established in His own Self, that is, the Paramatma. He is therefore Yogi.

850. Yogīśaḥ: He who is never shaken from Yoga or knowledge and establishment in His own Self, unlike ordinary Yogis who slip away from Yoga on account of obstacles.
851. Sarva-kāmadaḥ: One who bestows all desired fruits.
852. Āśramaḥ: One who is the bestower of rest on all who are wandering in the forest of Samsara.
853. Śramaṇaḥ: One who brings tribulations to those who live without using their discriminative power.
854. Kṣāmaḥ: He who brings about the decline of all beings.
855. Suparṇaḥ: The lord who has manifested Himself as the tree of Samsara has excellent leaves (Parna) in the form of Vedic passages (Chandas).
856. Vāyuvāhanaḥ: He for fear of whom Vayu (Air) carries all beings.

धनुर्धरो धनुर्वेदो दण्डो दमयिताऽदमः ।
अपराजितः सर्वसहो नियन्ता नियमो यमः ॥९२॥

dhanurdharō dhanurvedō daṅḍō damayitā damaḥ |
aparājitassarvasahō niyantā niyamō yamaḥ || 92 ||

857. Dhanurdharaḥ: He who as Rama wielded the great bow.
858. Dhanurvedaḥ: He who as the same Rama, the son of Dasharatha, was the master of the science of archery.
859. Daṅḍaḥ: He who is discipline among the disciplinarians.
860. Damayitā: He who inflicts punishments on people as Yama and as king.
861. Damaḥ: He who is in the form of self-descipline in men as a result of enforcement.
862. Aparājitaḥ: One who is never defeated by enemies.
863. Sarvasahaḥ: One who is expert in all Karmas (works).
864. Niyantā: One who appoints every person to his respective duties.
865. Aniyamaḥ: One on whom there is no enforcement of any law, or above whom there can be no overlord to enforce anything, as He is the controller of everything.

866. Ayamaḥ: One on whom Yama has no control, that is one who has no death.

सत्ववान् सात्विकः सत्यः सत्यधर्मपरायणः ।
अभिप्रायः प्रियार्होऽर्हःप्रियकृत्प्रीतिवर्धनः ॥९३॥

sattvavān sāttvikaḥ satyaḥ satyadharmaparāyaṇaḥ |
abhiprāyaḥ priyārhōrhaḥ priyakṛt pritivardhanaḥ || 93 ||

867. Satvavān: One who has got the strengthening qualities like heroism, prowess, etc.
868. Sāttvikaḥ: One who is established essentially in the Satva Guna.
869. Satyaḥ: One who is truly established in good people.
870. Satya-dharma-parāyaṇaḥ: One who is present in truthfulness and righteousness in its many aspects.
871. Abhiprāyaḥ: The One who is sought after by those who seek the ultimate values of life (Purushartha).
872. Priyārhaḥ: The being to whom the objects that are dear to oneself, are fit to be offered.
873. Arhaḥ: One who deserves to be worshipped with all the ingredients and rites of worship like offerings, praise, prostration, etc.
874. Priyakṛt: One who is not only to be loved but who does what is good and dear to those who worship Him.
875. Pritivardhanaḥ: One who enhances the joys of devotees.

विहायसगतिर्ज्योतिः सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥९४॥

vihāyasagatirjyōtiḥ surucirhutabhugvibhuḥ |
ravirvirōcanaḥ sūryaḥ savitā ravilōcanaḥ || 94 ||

876. Vihāyasa-gatiḥ: One who is the support of Vishupada.

877. Jyotiḥ: One who is the light of self-luminous consciousness that reveals oneself as well as other things.
878. Suruciḥ: The Lord whose Ruchi i.e. brilliance or will, is of an attractive nature.
879. Hutabhuk: One who eats, that is, receives, whatever is offered to whatever deities (Devas) in all sacrifices.
880. Vibhuḥ: One who dwells everywhere. Or one who is the master of all the three worlds.
881. Raviḥ: One who absorbs all Rasas (fluids) in the form of the Sun.
882. Virōcanaḥ: One who shines in many ways.
883. Sūryaḥ: One who generates Shri or brilliance in Surya. Or Agni (Fire) is what is called Surya.
884. Savitā: One who brings forth (Prasava) all the worlds.
885. Ravi-lōcanaḥ: One having the sun as the eye.

अनन्तहुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठानमद्भुतः ॥९५॥

anantō hutabhugbhōktā sukhadō naikajōgrajaḥ |
anirviṇṇaḥ sadāmarṣī lōkādhiṣṭhānamadbhutaḥ || 95 ||

886. Anantaḥ: One who is eternal, all-pervading and indeterminable by space and time.
887. Hutabhuk: One who consumes what is offered in fire sacrifices.
888. Bhoktā: One to whom the unconscious Prakruti is the object for enjoyment.
889. Sukhadaḥ: One who bestows liberation (Miksha) on devotees.
890. Naikajaḥ: One who takes on birth again and again for the preservation of Dharma.
891. Agrajaḥ: One who was born before everything else, that is, Hiranyagarbha.
892. Anirviṇṇaḥ: One who is free from all sorrow, because he has secured all his desires and has no obstruction in the way of such achievement.
893. Sadāmarṣī: One who is always patient towards good men.

894. Lōkādhiṣṭhānam: Brahman who, though without any other support for Himself, supports all the three worlds.
895. Adbhutaḥ: The wonderful being.

सनात्सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्तिभुक्स्वस्तिदक्षिणः ॥९६॥

sanātsanātanatamaḥ kapilaḥ kapiravyayaḥ |
svastidaḥ svastikṛt svasti svastibhuk svastidakṣiṇaḥ || 96 ||

896. Sanāt: The word Sanat indicates a great length of time. Time also is the manifestation of the Supreme Being.
897. Sanātanatamaḥ: Being the cause of all, He is more ancient than Brahma and other beings, who are generally considered eternal.
898. Kapilaḥ: A subterranean fire in the ocean is Kapila, light red in colour.
899. Kapiḥ: 'Ka' means water. One who drinks or absorbs all water by his Kapi, that is, the sun.
900. Avyayaḥ: One in whom all the worlds get dissolved in Pralaya.
901. Svastidaḥ: One who gives what is auspicious to devotees.
902. Svastikṛt: One who works bestowing what is good.
903. Svasti: One whose auspicious form is characterized by supreme Bliss.
904. Svastibhuk: One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.
905. Svastidakṣiṇaḥ: One who augments as Svasti (auspiciousness).

अरौद्र कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥९७॥

araudraḥ kunḍalī cakrī vikramyūrjitaśāsanaḥ |
śabdātigaḥ śabdasahaḥ śiśiraḥ śarvarīkaraḥ || 97 ||

906. Araudraḥ: Action, attachment and anger these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.
907. Kunḍalī: One who has taken the form of Adisesha.
908. Cakrī: One who sports in his hand the discus named Sudarshana, which is the category known as Manas, for the protection of all the worlds.
909. Vikramī: Vikrama means taking a stride, as also courage.
910. Ūrjita-śāsanaḥ: One whose dictates in the form of shrutis and smrutis are of an extremely sublime nature.
911. Śabdātigaḥ: One who cannot be denoted by any sound because He has none of the characteristics, which could be grasped by sound.
912. Śabdasahaḥ: One who is the purport of all Vedas.
913. Śiśiraḥ: One who is the shelter to those who are bruning in the three types of wordly fires - sufferings arising from material causes, psychological causes and spiritual causes.
914. Śarvarīkaraḥ: For those in bondage, the Atman is like Sarvari (night) and for an enlightened one the state of samsara is like night (Sarvari). So the Lord is called the one who generates Sarvari or night for both the enlightened and the bound ones.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥९८॥

akrūraḥ peśalō dakṣō dakṣiṇaḥ, kṣamiṇāṁ varaḥ |
vidvattamō vītabhayaḥ puṇyaśravaṇakīrtanaḥ || 98 ||

915. Akrūraḥ: One who is without cruelty.
916. Peśalaḥ: One who is handsome in regard to His actions, mind, word and body.
917. Dakṣaḥ: One who is fullgrown, strong and does every thing quickly, such a person is Daksha.
918. Dakṣiṇaḥ: This word is also means the same as the above Nama.

919. Kṣamiṇāṁ varaḥ: The greatest among the patient ones, because He is more patient than all Yogis noted for patience.
920. Vidvattamaḥ: He who has got the unsurpassable and all-inclusive knowledge of everything.
921. Vītabhayaḥ: One who, being eternally free and the Lord of all, is free from the fear of trnsmigratory life.
922. Puṇya-śravaṇa-kīrtanaḥ: One to hear about whom and to sing of whom is meritorious.

उत्तरणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
विरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥९९॥

uttāraṇō duṣkṛtihā puṇyō duḥsvapnanāśanaḥ |
vīrahā rakṣaṇassantō jīvanaḥ paryavasthitaḥ || 99 ||

923. Uttāraṇaḥ: One who takes beings over to the other shore of the ocean of Samsara.
924. Duṣkṛtihā: One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.
925. Puṇyaḥ: One who bestows holiness on those who remember and adore Him.
926. Duḥsvapna-nāśanaḥ: When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.
927. Vīrahā: One who frees Jivas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.
928. Rakṣaṇaḥ: One who, assuming the Satvaguna, protects all the three worlds.
929. Santaḥ: Those who adopt the virtuous path are called good men (Santah).
930. Jīvanaḥ: One who supports the lives of all beings as Prana.
931. Paryavasthitaḥ: One who remains pervading everywhere in this universe.

अनन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः ।
चतुरस्रो गभीरात्मा विदिशो व्यादिशो दिशः ॥१००॥

anantarūpōnantaśrīrjitamanyurbhayāpahaḥ |
caturaśrō gabhīrātmā vidiśō vyādiśō diśaḥ || 100 ||

932. Ananta-rūpaḥ: One who has innumerable forms, as He dwells in this all-comprehending universe.
933. Anantaśrīḥ: One whose Shri (glory) is infinite.
934. Jita-manyuḥ: One who has overcome anger.
935. Bhayāpahaḥ: One who destroys the fears of beings from Samsara.
936. Caturaśraḥ: One who is just, because He bestows on Jivas the fruits of their Karma.
937. Gabhirātmā: One whose nature is unfathomable.
938. Vidiśaḥ: One who distributes various furits of actions to persons differing in their forms according to competency.
939. Vyādiśaḥ: One who gives to Indra and other deities directions according to their varied functions.
940. Diśaḥ: One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

अनादिर्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादिः भीमो भीमपराक्रमः ॥१०१॥

anādirbhūrbhuvō lakṣmīssuvīrō rucirāṅgadaḥ |
jananō janajanmādirbhīmō bhīmaparākramaḥ || 101 ||

941. Anādiḥ: One who has no beginning because He is the ultimate cause of all.
942. Bhūrbhuvaḥ: 'Bhu' means support. One who is the support (Bhu) of even the earth, which is known to support all things.
943. Lakṣmiḥ: He who is the bestower of all that is auspicious to the earth besides being its supporter.
944. Suvīraḥ: One who has many brilliant ways of manifestation.

945. Ruchirāṅgadaḥ: One who has very attractive armlets.
946. Jananaḥ: One who gives brith to living beings.
947. Jana-janmādiḥ: One who is the root cause of the origin of Jivas that come to have embodiment.
948. Bhimaḥ: One who is the cause of fear.
949. Bhima-parākramaḥ: One whose power and courage in His incarnations were a cause of fear for the Asuras.

आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥१०२॥

ādhāranilayōdhātā puṣpahāsaḥ prajāgaraḥ |
ūrdhvagassatpathācāraḥ prāṇadaḥ praṇavaḥ paṇaḥ || 102 ||

950. Ādhāra-nilayaḥ: One who is the support of even all the basic supporting factors like the five elements - Ether, Air, Fire, Water and Earth.
951. Adhātā: One who is one's own support and therefore does not require another support.
952. Puṣpahāsaḥ: One whose manifestation as the universe resembles the Hasa or blooming of buds into flowers.
953. Prajāgaraḥ: One who is particularly awake, because He is eternal Awareness.
954. Ūrdhvagaḥ: One who is above everything.
955. Satpathācāraḥ: One who follows the conduct of the good.
956. Prāṇadaḥ: One who givesback life to dead ones as in the case of Parikshit.
957. Praṇavaḥ: Pranava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Pranava, He is called Pranava.
958. Paṇaḥ: It comes from the root 'Prana' meaning transaction. So one who bestows the fruits of Karma on all according to their Karma.

प्रमाणं प्राणनिलयः प्राणभृत्प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥१०३॥

pramāṇaṁ prāṇanilayaḥ prāṇabhṛt prāṇajīvanaḥ |
tattvaṁ tattvavidekātmā janmamṛtyujarātigaḥ || 103 ||

959. Pramāṇaṁ: One who is self-certifying, as He is Pure Consciousness.
960. Prāṇanilayaḥ: The home or dissolving ground of the Pranas.
961. Prāṇa-bhṛt: One who strengthens the Pranas as food (Anna).
962. Prāṇa-jīvanaḥ: He who keeps alive human beings with Vayus (airs) known as Prana, Apana etc.
963. Tattvaṁ: Means Brahman, just as words like Amruta, Satya, Paramartha, etc.
964. Tatvavid: One who knowns His own true nature.
965. Ekātmā: One who is the sole being and the spirit (Atma) in all.
966. Janma-mṛtyu-jarātigaḥ: One who subsists without being subject to the six kinds of transformations - being born, existing, temporarily, growing, transforming, decaying and dying.

भूर्भुवस्स्वस्तरुस्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥१०४॥

bhūrbhuvaḥsvastarustāraḥ savitā prapitāmahaḥ |
yajñō yajñapatiryajvā yajñāṅgō yajñavāhanaḥ || 104 ||

967. Bhūr-bhuvaḥ-svastaruḥ: The three Vyahrutis Bhuh, Bhuvah, Svah are said to be the essence of the Veda.
968. Tāraḥ: One who helps Jivas to go across the ocean of Samsara.
969. Savitā: He who generates all the worlds.
970. Prapitāmahaḥ: One who is the father of Brahma and therefore the grandfather of all.
971. Yajñaḥ: One who is of the form of Yajna.

972. Yajñapatiḥ: One who is the protector and the master of the Yajnas.
973. Yajvā: One who manifests as the performer of a Yajna.
974. Yajñāngaḥ: All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a yajna.
975. Yajña-vāhanaḥ: One who supports the Yajna which yield various fruits.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।
यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥१०५॥

yajñabhṛdyajñakṛdyajñī yajñabhugyajñasādhanaḥ |
yajñāntakṛdyajñaguhyamannamannāda eva ca || 105 ||

976. Yajñabhṛd: He is so called, because He is the protector and supporter of all Yajna.
977. Yajñakṛd: One who performs Yajna at the beginnig and end of the world.
978. Yajñi: One who is the Principal.
979. Yajñabhug: One who is the enjoyer of Yajna or Protector of Yajna.
980. Yajña-sādhanaḥ: One to whom the Yagya is the approach.
981. Yajñāntakṛd: One who is the end or the fruits of Yajna.
982. Yayajñaguhyam: The Gyana Yajna or the sacrifice of knowledge, which is the esoteric (Guhyam) of all the Yajnams.
983. Annam: That which is eaten by living beings. Or He who eats all beings.
984. Annādaḥ: One who is the eater of the whole world as food. The word Eva is added to show that He is also Anna, the food eaten.

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥१०६॥

ātmayōniḥ svayaṁjātō vaikhānaḥ sāmagāyanaḥ |
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ || 106 ||

985. Ātmayōniḥ: One who is the source of all; that is, there is no material cause other than Himself for the universe.
986. Svayaṁ-jātaḥ: He is also the instrumental cause.
987. Vaikhānaḥ: One who excavated the earth, taking a unique form.
988. Sāmagāyanaḥ: One who recites the Sama chants.
989. Devakī-nandanaḥ: The Son of Devaki in the incarnation as Krishna.
990. Sraṣṭā: The creator of all the worlds.
991. Kṣitīśaḥ: A master of the world. Here it denotes Rama.
992. Pāpanāśanaḥ: He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him.

शङ्खभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणिरक्षोभ्यः सर्वप्रहरणायुधः ॥१०७॥

śaṅkhabhṛnnandakī cakrī śārṅgadhanvā gadādharaḥ |
rathāṅgapāṇirakṣōbhyaḥ sarvapraharaṇāyudhaḥ || 107 ||

993. Śaṅkhabhṛt: One who sports the conch known as Panchajanya, which stands for Tamasahamkara, of which the five elements are born.
994. Nandakī: One who has in His hand the sword known as Nandaka, which stands for Vidya (spiritual illumination).
995. Cakri: One who sports the discus known as Sudarshana, which stands for the Rajasahamkara, out of which the Indriyas have come.
996. Śārṅga-dhanvā: One who aims His Sarnga bow.
997. Gadādharaḥ: One who has the mace known as the Kaumodaki, which stands for the category of Buddhi.
998. Rathāṅga-pāṇiḥ: One in whose hand is a wheel (Chakra).
999. Akṣobhyaḥ: One who cannot be upset by anything, because He controls all the above-mentioned weapons.
1000. Sarva-praharaṇā-yudhaḥ: There is no rule that the Lord has got only the above- mentioned weapons. All things, which can be used for contacting or striking, are His weapons.

वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमन्नारायणो विष्णुः वासुदेवोऽभिरक्षतु ॥

vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī |
śrīmān nārāyaṇō viṣṇurvāsudevōbhirakṣatu ||
(Chant this shloka 3 times)

Protect us Oh Lord Narayana
Who wears the forest garland,
Who has the mace, conch, sword and the wheel.
And who is called Vishnu and the Vasudeva.

PHALASHRUTHI

भीष्म उवाच
इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामाशेषेण प्रकीर्तितम् ॥१॥

itīdaṁ kīrtanīyasya keśavasya mahātmanaḥ |
nāmnāṁ sahasraṁ divyānāmaśeṣeṇa prakīrtitam || 1 ||

Thus was told,
All the holy thousand names,
Of Kesava who is great.

य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित् सोऽमुत्रेह च मानवः ॥२॥

ya idaṁ śṛṇuyānnityaṁ yaścāpi parikīrtayet |
nāśubhaṁ prāpnuyāt kiñcit sōmutreha ca mānavaḥ || 2 ||

He who hears or sings,
It all without fail,
In all days of the year,
Will never get in to bad,
In this life and after.

वेदान्तगो ब्राह्मणस्स्यात् क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धस्स्यात् शूद्रः सुखमवाप्नुयात् ॥३॥

vedāntagō brāhmaṇaḥ syāt kṣatriyō vijayī bhavet |
vaiśyō dhanasamṛddhaḥ syāt śūdrassukhamavāpnuyāt || 3 ||

The Brahmin will get knowledge,
The kshatriya will get victory,

The vaisya will get wealth,
The shudra will get pleasures,
By reading these.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी चाप्नुयात्प्रजाः ॥४॥

dharmārthī prāpnuyāddharmam arthārthī cārthamāpnuyāt |
kāmānavāpnuyāt kāmī prajārthī cāpnuyāt prajām || 4 ||

He who seeks Dharma,
He who seeks wealth,
He who seeks pleasures,
He who seeks children,
Will all without fail,
Get what they want.

भक्तिमान् यः सदोत्थाय शुचिस्तदगतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥५॥
यशः प्राप्नोति विपुलं याति प्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥६॥
न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥७॥
रोगार्तो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात् ।
भयान्मुच्येत भीतस्तु मुच्येतापन्नऽऽपदः ॥८॥

bhaktimān yaḥ sadōtthāya śucistadgatamānasaḥ |
sahasraṁ vāsudevasya nāmnāmetat prakīrtayet || 5 ||
yaśaḥ prāpnōti vipulaṁ yāti prādhānyameva ca |
acalāṁ śriyamāpnōti śreyaḥ prāpnōtyanuttamam || 6 ||
na bhayaṁ kvacidāpnōti vīryaṁ tejaśca viṁdati |

bhavatyarōgō dyutimān balarūpaguṇānvitaḥ || 7 ||
rōgārtō mucyate rōgādbaddhō mucyeta bandhanāt |
bhayānmucyeta bhītastu mucyetāpanna āpadaḥ || 8 ||

He who sings the thousand names of Vasudeva,
With utmost devotion,
After he rises in the morn,
With a mind tied in Him always,
Will get fame without fail,
Will be first in what he does,
Will get riches that last,
Would attain salvation from these bonds,
Will never be afraid of anything,
Will be bubbling with vim and valour,
Will not get any ills,
Will be handsome forever,
Will have all the virtues in this wide world,
And he who is ill will get cured,
He who is bound will be free,
He who is afraid, will get rid of fear,
He who is in danger, will be safe.

दुर्गाण्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण्अ नित्यं भक्तिसमन्वितः ॥९॥

durgāṇyatitaratyāśu puruṣaḥ puruṣōttamam |
stuvannāmasahasreṇa nityaṁ bhaktisamanvitaḥ || 9 ||

He who chants these holy thousand names,
With devotion to Purushottama,
Will cross the miseries,
That cannot be crossed
Without fail.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥१०॥

vāsudevāśrayō martyō vāsudevaparāyaṇaḥ |
sarvapāpaviśuddhātmā yāti brahma sanātanam || 10 ||

The man who nears Vasudeva,
The man who takes Him as shelter,
Would get rid of all sins,
And become purer than the pure,
And will reach Brahmam,
Which existed forever.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥११॥

na vāsudevabhaktānāmaśubhaṁ vidyate kvacit |
janmamṛtyujarāvyādhibhayaṁ naivōpajāyate || 11 ||

The devotees of Vasudeva the great,
Never fall into days that are difficult,
And never forever suffer,
Of birth, death, old age and fear.

इमं स्तवमधीयानः श्रद्धाभक्तिसमन्वितः ।
युज्येतात्मसुखक्षान्ति श्रीधृतिस्मृतिकीर्तिभिः ॥१२॥

imaṁ stavamadhīyānaḥ śraddhābhaktisamanvitaḥ |
yujyetātmāsukhakṣāmtiśrīdhṛtismṛtikīrtibhiḥ || 12 ||

He who sings these names with devotion,
And with Bhakthi,
Will get pleasure the great,
Patience to allure,
Wealth to attract,
Bravery and memory to excel.

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥१३॥

na krōdhō na ca mātsaryaṁ na lōbhō nāśubhā matiḥ |
bhavanti kṛtapuṇyānāṁ bhaktānāṁ puruṣōttame || 13 ||

The devotee of the Lord Purushottama,
Has neither anger nor fear,
Nor avarice and nor bad thoughts.

द्यौः सचन्द्रार्कनक्षत्रं खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि महात्मनः ॥१४॥

dyaussacandrārkanakṣatrā khaṁ diśō bhūrmahōdadhiḥ |
vāsudevasya vīryeṇa vidhṛtāni mahātmanaḥ || 14 ||

All this world of sun and stars,
Moon and sky, Sea and the directions,
Are but borne by valour the great,
Of the great god Vasudeva.

ससुरासुरगन्धर्वं सयक्षोरगराक्षसं ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥१५॥

sasurāsuragandharvaṁ sayakṣōragarākṣasam |
jagadvaśe vartatedaṁ kṛṣṇasya sacarācaram || 15 ||

All this world,
Which moves and moves not,
And which has devas, rakshasas and Gandharwas,
And also asuras and nagas,
Is with Lord Krishna without fail.

इन्द्रियाणि मनो बुद्धिः सत्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१६॥

indriyāṇi manō buddhiḥ sattvaṁ tejō balaṁ dhṛtiḥ |
vāsudevātmakānyāhuḥ, kṣetraṁ kṣetrajña eva ca || 16 ||

The learned ones say,
That all the limbs,
Mind, wisdom, and thought,
And also strength, bravery, body and the soul,
Are full of Vasudeva.

सर्वागमानामाचारः प्रथमं परिकल्प्यते ।
आचारप्रथमो धर्मः धर्मस्य प्रभुरच्युतः ॥१७॥

sarvāgamānāmācāraḥ prathamaṁ parikalypate |
ācāraprabhavō dharmō dharmasya prabhuracyutaḥ || 17 ||

Rule of life was first born
And from it came Dharma,
And from it came Achyutha the Lord.

ऋषयः पितरो देवाः महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ॥१८॥

ṛṣayaḥ pitarō devā mahābhūtāni dhātavaḥ |
jaṅgamājaṅgamaṁ cedaṁ jagannārāyaṇōdbhavam || 18 ||

All the sages,
All the ancestors,
All the devas,
All the five elements,
All the pleasures,
All the luck,

All that moves,
All that does not move,
All came only,
From the great Narayana.

योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥१९॥

yōgō jñānaṁ tathā sāṁkhyaṁ vidyāḥ śilpādikarma ca |
vedāśśāstrāṇi vijñānametatsarvaṁ janārdanāt || 19 ||

The art of Yoga
And the science of Sankhya.
The treasure of knowledge.
The divine art of sculpture.
And all Vedas and sciences,
All these came from Janardhana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींल्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥२०॥

ekō viṣṇurmahadbhūtaṁ pṛthagbhūtānyanekaśaḥ |
trīn–lōkānvyāpya bhūtātmā bhuṅkte viśvabhugavyayaḥ || 20 ||

Vishnu is many,
But He is one,
And he divides himself,
And exists in all beings,
That is in three worlds,
And rules all of them,
Without death and decay.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितं ।
पठेद्य इच्छेत्पुरुषः श्रेयः प्राप्तुं सुखानि च ॥२१॥

imaṁ stavaṁ bhagavatō viṣṇōrvyāsena kīrtitam |
paṭhedya icchetpuruṣaḥ śreyaḥ prāptuṁ sukhāni ca || 21 ||

He who desires fame and pleasure,
Should chant these verses, sung by Vyasa,
Of this great stotra of Vishnu without fail.

विश्वेश्वरमजं देवं जगतः प्रभुमव्ययम्।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥२२॥
न ते यान्ति पराभवम् ॐ नम इति ।

viśveśvaramajaṁ devaṁ jagataḥ prabhavāpyayam |
bhajanti ye puṣkarākṣaṁ na te yānti parābhavam || 22 ||
|| na tē yāṁti parābhavam ōṁ nama iti ||

He will never fail,
Who sings the praise of the Lord,
Of this universe,
Who does not have birth,
Who is always stable,
And who shines and sparkles,
And has lotus eyes.
Om Nama He will not fail.

अर्जुन उवाच
पद्मपत्रविशालाक्ष पद्मनाभ सुरोत्तम ।
भक्तानामनुरक्तानां त्राता भव जनार्दन ॥ २३ ॥

arjuna uvāca
padmapatra viśālākṣa padmanābha surōttama |
bhaktānāmanuraktānāṁ trātā bhava janārdana || 23 ||

Arjuna said:
Oh God Who has eyes,
Like the petals of lotus,
Oh God, Who has a lotus,
On his stomach,
Oh God, Who has eyes,
Seeing all things,
Oh God, Who is the Lord,
Of all devas,
Please be kind,
And be shelter,
To all your devotees,
Who come to you with love.

श्रीभगवानुवाच
यो मां नामसहस्रेण स्तोतुमिच्छति पाण्डव ।
सोहऽमेकेन श्लोकेन स्तुत एव न संशयः ॥ २४ ॥
स्तुत एव न संशय ॐ नम इति ।

śrī bhagavānuvāca
yō māṁ nāmasahasrēṇa stōtumicchati pāṁḍava |
sōhamēkēna ślōkēna stuta ēva na saṁśayaḥ || 24 ||
|| stuta ēva na saṁśaya ōṁ nama iti ||

The Lord Said:
He who likes, Oh Arjuna,
To sing my praise,
Using these thousand names,
Should know Arjuna ,
That I would be satisfied,
By his singing of,
Even one stanza ,

Without any doubt.
Om Nama without any doubt.

व्यास उवाच
वासनाद्वासुदेवस्य वासितं भुवनत्रयम् ।
सर्वभूतनिवासोऽसि वासुदेव नमोऽस्तु ते ॥ २५ ॥
श्री वासुदेव नमोऽस्तुत ॐ नम इति ।

vyāsa uvāca
vāsanādvāsudēvasya vāsitaṁ tē jagatrayam |
sarvabhūtanivāsōsi vāsudēva namōstu tē || 25 ||
|| śrīvāsudēva namōstuta ōṁ nama iti ||

Vyasa said:
My salutations to you Vasudeva,
Because you who live in all the worlds,
Make these worlds as places ,
Where beings live,
And also Vasudeva,
You live in all beings,
As their soul.
Om Nama salutations to Vasudeva.

पार्वत्युवाच
केनोपायेन लघुना विष्णोर्नामसहस्रकम् ।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छाम्यहं प्रभो ॥ २६ ॥

Pārvatyuvāca
kēnōpāyēna laghunā viṣṇōrnāmasahasrakam |
paṭhyatē paṁḍitairnityaṁ śrōtumicchāmyahaṁ prabhō || 26 ||

Parvathi said:
I am desirous to know oh Lord,
How the scholars of this world,
Will chant without fail,
These thousand names ,
By a method that is easy and quick.

ईश्वर उवाच
श्रीराम राम रामेति रमे रामे मनोरमे ।
सहस्रनाम तत्तुल्यं राम नाम वरानने ॥ २७ ॥
रामनाम वरानन ॐ नम इति ।

īśvara uvāca
rīrāma rāma rāmēti ramē rāmē manōramē |
sahasranāmatattulyaṁ rāmanāma varānanē || 27 ||
(Chant this shloka 3 times)
|| śrī rāmanāma varānana ōṁ nama iti ||

Lord Shiva said:
Hey beautiful one,
I play with Rama always,
By chanting Rama Rama and Rama,
Hey lady with a beautiful face,
Chanting of the name Rama,
Is same as the thousand names.
Om Nama Rama Nama Rama.

ब्रह्मोवाच

नमोऽस्त्वनन्ताय सहस्रमूर्तये

सहस्रपादाक्षिशिरोरुबाहवे ।

सहस्रनाम्ने पुरुषाय शाश्वते

सहस्रकोटी युगधारिणे नमः ॥ २८ ॥

सहस्रकोटी युगधारिणे नमः ॐ नम इति ।

Brahmōvāca
namōstvanaṁtāya sahasramūrtayē sahasrapādākṣiśirōrubāhavē |
sahasranāmnē puruṣāya śāśvatē
sahasrakōṭiyugadhāriṇē namaḥ || 28 ||
|| sahasrakōṭiyugadhāriṇē nama ōṁ nama iti ||

Brahma said:
Salutations to thee oh lord,
Who runs the immeasurable time,
Of thousand crore yugas,
Who has no end,
Who has thousand names,
Who has thousand forms,
Who has thousand feet,
Who has thousand eyes,
Who has thousand heads,
Who has thousand arms,
And Who is always there.
Om Nama He who runs thousand crore yugas.

सञ्जय उवाच

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ २९ ॥

sanjaya uvāca
yatra yōgēśvaraḥ kr̥ṣṇō yatra pārthō dhanurdharaḥ |
tatra śrīrvijayō bhūtirdhruvā nītirmatirmama || 29 ||

Sanjaya said:
Where Krisna, the king of Yogas,
And where the wielder of bow,
Arjuna is there,
There will exist all the good,
All the the victory,
All the fame,
And all the justice.
In this world.

श्रीभगवानुवाच

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ३० ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ३१ ॥

आर्ताः विषण्णाः शिथिलाश्च भीताः
घोरेषु च व्याधिषु वर्तमानाः ।
संकीर्त्य नारायणशब्दमात्रं
विमुक्तदुःखाः सुखिनो भवन्तु ॥ ३२ ॥

Śrībhagavānuvāca
ananyāściṁtayaṁtō māṁ yē janāḥ paryupāsatē |
tēṣāṁ nityābhiyuktānāṁ yōgakṣēmaṁ vahāmyaham || 30 ||
paritrāṇāya sādhūnāṁ vināśāya ca duṣkr̥tām |
dharmasaṁsthāpanārthāya saṁbhavāmi yugē yugē || 31 ||
ārtā viṣaṇṇāḥ śithilāśca bhītāḥ ghōrēṣu ca vyādhiṣu vartamānāḥ |
saṁkīrtya nārāyaṇaśabdamātraṁ vimuktaduḥkhāḥ sukhinō bhavaṁti || 32 ||

Sri Bhagavan said:
I would take care,
Of worries and cares of Him,
Who thinks and serves me,
Without any other Thoughts,
To take care of Dharma,
To protect those who are good,
And to destroy all who are bad.
I will be born from time to time.
If he who is worried,
If he who is sad,
If he who is broken,
If he who is afraid,
If he who is severely ill,
If he who has heard tidings bad,
Sings Narayana and Narayana,
All his cares would be taken care of.